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CENTENARY OF THE NEW JERUSALEM.

TWELVE ADDRESSES
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IN COMMEMORATION OF THE

LAST JUDGMENT IN THE SPIRITUAL WORLD,

1757,

DELIVERED BEFORE THE

General Convention of the New Church,

AT ITS

ANNUAL SESSION IN CINCINNATI,

1857;

WITH A SKETCH OF THE LIFE AND WRITINGS OF EMANUEL SWEDENBORG.

NEW YORK :

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CELEBRATION
OF THE
CENTENARY OF THE NEW DISPENSATION.

At the Annual Session of the General Convention of the New Church in Philadelphia, June, 1856, the Convention charged the Executive Committee with the subject of making preparations for the celebration of the CENTENARY OF THE NEW DISPENSATION IN 1857. The following is an extract from the records of the Executive Committee on this subject:—

“A Sub-Committee was raised, to have in charge the subject of celebrating the Centenary of the New Church, in connection with the session of the Convention in 1857, with instructions to procure the preparation and delivery of such discourses, dissertations, and papers, on topics relating to the subject, as they shall judge proper. Rev. J. P. STUART, Rev. CHAUNCEY GILES, and Mr. SAMPSON REED, were made this Committee.”

The following is from the Journal of the Annual Session of the Convention in Cincinnati, in June, 1857:—

“Friday, June 12, 1857. — Mr. HOBART offered the following: *Resolved*, That a Committee be appointed by this Convention, to take into consideration the propriety of publishing, in the ‘New-Jerusalem Magazine’ or otherwise, the several Discourses delivered before the Convention at this Centenary of the New Church, agreeably to the arrangements of a Committee appointed for that purpose by the Executive Committee last year. This subject was referred to a Committee, consisting of Messrs. HOBART, CABELL, and SCAMMON.”

“The following resolutions, presented by Mr. JAMES REED, were adopted: *Resolved*, 1, That it is the sense of the Convention, that the Addresses which have been and are to be delivered in connection with this Centenary should be regarded only as the individual views of their authors. *Resolved*, 2, That, in case these Addresses are published under the authority of the Convention, the above Resolution be published with them.”

“Saturday, June 13, 1857. — Mr. HOBART presented the Report of the Committee to which was referred the resolution proposing the publication of the Discourses delivered before the Convention at the present Centenary. The Committee recommended that said Discourses be published by the Convention [‘and bound in a volume to be called the “Centenary of the New Jerusalem”’], and that a Committee be raised for that purpose. The report was accepted; the recommendations adopted; and Rev. Messrs. T. B. HAYWARD, WILLIAM B. HAYDEN, and J. R. HIBBARD, were made the Committee to publish said Discourses.”

A true copy of the Records.

T. B. HAYWARD, *Secretary*

A BRIEF SKETCH
OF THE
L I F E A N D W R I T I N G S
OF
EMANUEL SWEDENBORG.

BY REV. WM. B. HAYDEN.

A BRIEF SKETCH
OF THE
LIFE AND WRITINGS OF EMANUEL SWEDENBORG.

PARENTAGE, BIRTH, INFANCY, CHILDHOOD.

THE biography of a great man has its attractions for every thoughtful mind, and our interest in it increases in proportion to the magnitude of the results flowing from his life or doctrines. When these are seen to be of unmixed good, and especially if we believe him to have been appointed by Divine Providence to a peculiar mission for the benefit of his race, the feelings enlisted become of a higher order, and something akin to sacredness attaches to the development of a character thus prepared and endowed. This latter is the kind of interest which now attracts a multitude of minds to the life and writings of Swedenborg.

All the great religions of the world had been hitherto introduced by the instrumentality of Oriental races: it was reserved for the truths of the New Dispensation of Christianity to come to us through one of the Scandinavian family, — a sober, intellectual, and energetic race of people.

EMANUEL SWEDENBORG was born at Stockholm on the 29th of January, 1688. His ancestry was not noble, but of high respectability, and is traced to the miners of the great Stora Kopparberg, in the Province of Dale Karlen. His father, Jesper Swedberg, married Sarah, daughter of Albrecht Behm, Assessor of the Royal Board of Mines. Emanuel was their second son and third child. The family name was changed on the elevation of the father to

the prelacy in 1719, when he was made Bishop of Skara, and the family ennobled by Queen Ulrica Eleonora. Before the conferring of this new dignity, Bishop Swedberg had served in several stations of importance and influence; having been, successively, Court Chaplain, Professor of Theology, and Provost of Upsal Cathedral. For many years he superintended the Swedish mission established in England, and on the banks of the Delaware in America.

History makes him known to us as a man of great piety and much learning, of an amiable private character, endowed with strong sense and good practical abilities. He was a voluminous writer, both on sacred and secular subjects. It will be useful to know something of his character, to throw light on the sphere of life into which Swedenborg was born, and the influences that wrought upon him in infancy and childhood. We learn that he stood high in Sweden. His voice was listened to with attention on great occasions, and he labored with a high-minded patriotism to direct the energies of his country to Christian and useful objects. M. Sandel, the Swedish philosopher, speaks of him as "the excellent Bishop of Skara, a clergyman full of zeal, but free from bigotry."

From another and equally reliable source,* we learn that he "was well qualified for one of the principal bishoprics in Sweden, by his piety, learning, integrity, benevolence, and all other virtues. His plain manner of living enforced his zealous remonstrances against pomp and luxury, which, if not very common, yet were the more pernicious in that distressful period, when Sweden had lost her veteran armies, depended in a great measure on lads and old men for the combined forces of Russia, Poland, and Denmark, and was, moreover, consuming by famine and pestilence. The bishop's influence animated that patriotic fortitude which sustained such burthens and misery, and blazed in so many battles. His popularity gave particular energy to some public regulations, which lessened the havoc of pestilence. . . . His letters to the clergy and congregations (while superintendent of the Swedish mission about Delaware), which are preserved on their records, bear witness to his zeal, kindness, and love of science."

Rev. Nicholas Collin.

There is a work of his, "Divine Exercises, and Comfortable Conversations with a Sorrowful Soul," dedicated to his children and grandchildren; and he has left in the library at Skara, in manuscript, an unpublished autobiography of a thousand pages. In reference to his sons and their names, he says, "Moreover, I kept myself humble, and entreated no sponsors of rank, as is commonly the case, to stand for my children." He then proceeds to give his reasons, drawn from Scripture, for the names he had given his sons; remarking, "I do not find in the whole Bible a single example in which children have received the names of their parents or forefathers;" and adds, "Emanuel, my son's name, signifies 'God with us,'—a name which should constantly remind him of his nearness to God, and of that interior, holy, and mysterious connection, in which, through faith, we stand with our good and gracious God. And, blessed be the Lord's name! God has to this hour indeed been present with him; and may God be further with him, until he is eternally united with him in his kingdom!"

This was written when Swedenborg was about forty years old; and the manuscript then proceeds: "I have kept my sons to that profession to which God has given them inclination and liking. I have not brought one up to the clerical office, although many parents do this inconsiderately, and in a manner not justifiable; by which the Christian church and the clerical order suffer not a little, and are brought into contempt."

Thus it was provided, that, from his earliest infancy, Swedenborg was surrounded by the best influences which the church in his day afforded. The fountain at which he drank was sweet and clear. He was educated in the principles of pure religion, and in a deep reverence for the Word of God. For an account of his childhood, we are chiefly indebted to a letter written by himself, late in life, to Dr. Beyer. "With regard to what passed in the earliest part of my life," he says, "about which you wish to be informed: from my fourth to my tenth year, my thoughts were constantly engrossed by reflecting on God, on salvation, and on the spiritual affections of man. I often revealed things in my discourse which filled my parents with astonishment, and made them declare, at times, that

certainly the angels spake through my mouth. From my sixth to my twelfth year, it was my greatest delight to converse with the clergy concerning faith; to whom I often observed, that charity, or love, is no other than the love of one's neighbor; that God vouchsafes this love to every one, but that it is adopted by those only who practise that charity."

So the Good Shepherd took care, that, from the earliest period of his life, his affections and thoughts should be moulded and fashioned under the influence of those heavenly forces which flow down on the mind from above, and percolate the fissures of the soul from within. Angelic ministries were busy from the first, aiding the growth and preparing the state that was to form the man, and fit him for his extraordinary but appointed work.

YOUTH, EDUCATION, EARLY MANHOOD.

It is certain that great care was bestowed on his education, which was acquired principally at the University of Upsal. "A son of Bishop Swedberg," says Sandel, "could not fail to receive a good education, . . . such as was suited to form his youth to virtue, industry, and solid knowledge, particularly in those sciences that were to constitute his chief pursuit." While at the university, he pursued with assiduity and perseverance the studies, especially the solid branches, constituting the course; and took his degree of Doctor of Philosophy in 1709, in his twenty-second year. His first work, written for the occasion, — a commentary on portions of Seneca and Publius Syrus, — is said to manifest research, diligence, and superiority of scholarship. His stay at the university completed, he extended his knowledge by a course of travel; spending about a year at Oxford, and three more on the continent.

Those habits of industrious usefulness, which were the crown of his after-years, began to characterize him at his entrance into manhood. "Swedenborg," says Collin, "is silent on the merits of his youth, which were great. The author of a dissertation on the Royal Society of Sciences at Upsal, published in 1789, mentions him as one of its first and best members, thus: 'His letters to the

society, while abroad, witness that few can travel so usefully. An indefatigable curiosity, directed to various important objects, is conspicuous in all. Mathematics, astronomy, and mechanics seem to have been his favorite sciences; and he had already made great progress in these. Everywhere he became acquainted with the most renowned mathematicians and astronomers, — as Flamstead, Delahire, Varignon, &c. This pursuit of knowledge was also united with a constant zeal to benefit his country. No sooner was he informed of some useful discovery, than he was solicitous to render it beneficial to Sweden, by sending home models. When a good book was published, he not only gave immediate notice of it, but contrived to procure it for the library of the university.”

On his return from his travels, he published at Skara a volume of Latin poems. The dedication, to his father, overflowing with filial love and gratitude, breathes so pious and reverent a spirit, that we regret our want of space for giving it entire. An extract must suffice: . . . “And I will only say, that, as often as I approach the throne of mercy, and bend my knees in the presence of Almighty God, my heart is penetrated with the most lively emotions when the prayer is uttered for thy health, welfare, and happiness. To God, therefore, the Greatest and Best, I pour forth my grateful thanks, that thy life has been hitherto so mercifully spared.” And he concludes: “May Heaven lengthen thy days, even at the expense of ours! This, dearest father, is the prayer of thy most dutiful and obedient son.”

To the period immediately succeeding belong a number of works, — buds of the leaves that were to follow, — whose titles, even, we shall pass over in silence, containing many indications of genius, evincing a precocity of judgment, and a height of moral tone, which mark the principles implanted in childhood still controlling the opening of his active life. His mind turned itself to the practical and useful; grappling, from native disposition, with those problems of thought which are the road to true wisdom, and whose solution sheds new light and beneficence on the pathway of man. The foundations of his character were laid in an extraordinary knowledge and memory of facts; a rare genius for application, method, and industry in

his pursuits; a pious and reverent devotion, purity of intention, and an unwavering adherence to religious principle. He gave his life to the investigation of TRUTHS, determined to rise, through their different degrees, to those of the highest order, for the sake of doing something useful to mankind, and advancing the best interests of society. These are the "Rules of Life" which he wrote down for his guidance:—

- "1. Often to read and meditate on the Word of God.
2. To submit every thing to the will of Divine Providence.
3. To observe in every thing a propriety of behavior, and always to keep the conscience clear.
4. To discharge with fidelity the functions of my employment, and the duties of my office; and to render myself in all things useful to society."

To these it was ever his aim to adhere. Religion was the first thing in his mind; and the practical application of its living principles to his own conduct, his constant study. His integrity of character never forsook him. In the Divine Mercy, he was wonderfully kept from moral defect or weakness, and preserved in singular spotlessness and purity to the end of life. Through his whole previous career may be traced clear indications of that Providence which had watched over him from the first moment of existence, was leading him by a way which he knew not, and making him ready for an office of which he had not dreamed.

ENTERS A PUBLIC CAREER; A MAN OF SCIENCE AND A PHILOSOPHER.

We now pass to another stage of this history, in which the subject of it is to be viewed as a public man and a philosopher. He had influential family connections. One sister married Eric Benzelius,—a man of talents and station, finally Archbishop of Upsal: a second sister was the wife of Lars Benzelstierna, Governor of a Province; their son became a bishop: while other members of the family rose to ecclesiastical and civil dignities. His circle of friends was large among the nobility and higher classes, and he enjoyed abundant patronage at court.

His first foreign tour ended, he published, in 1715, an Oration on

the return of Charles XII. from Turkey ; and, the next year, started a periodical, "*Dædalus Hyperboreus*," a mechanical and mathematical journal. Among its contributors was Christopher Polheim, the Swedish Archimedes, whose connection with Swedenborg seems to have been of considerable importance to the latter, in inviting him forward in the way of public promotion. In the same year, he repaired, in company with his friend Polheim, — afterwards Prime Minister, — to meet Charles at Lund, who had just escaped from Stralsund, where he had been besieged. Swedenborg there enjoyed much intercourse with the king, who, being himself of a mathematical taste, was pleased to praise his "*Dædalus*," and from thenceforth took him under the royal patronage. It was the design of Charles that he should succeed Polheim as Counsellor of Commerce. He had, however, the choice of three offices, accepting that of extraordinary Assessor of the Board of Mines, — a constitutional department of the government, the appointment giving him the rank of a cabinet officer.

Not immediately entering upon the duties of the office, he was, by order of the king, associated with Polheim as superintending engineer in a number of highly important public works ; and, in 1718, we find him executing a notable service for the king. Charles had besieged Frederickshall, and was in a strait how to proceed. Swedenborg, by the help of machines of his own invention, contrived to transport his vessels of war fourteen miles over hills and valleys, from Stromstadt to Iderfjol. "By this operation," says Sandel, "the king found himself in a situation to carry on his plans ; for, under the cover of these galleys and boats, he transported on pontoons his heavy artillery, which it would have been impossible to have conveyed by land, under the very walls of Fredericks-hall."

But employments of this nature did not occupy all his time : he continued his literary labors. His "*Dædalus Hyperboreus*" went on in 1717 and '18 ; and, by the close of 1719, no less than six works, all of a practical kind, and important to the advancement of knowledge in that day, had come from his pen : a *seventh* still remains in manuscript. This latter year he was ennobled.

Before entering upon the active duties of Assessor, he desired to perfect himself in the science, theoretic and operative, relating to metallurgy. For this purpose, he made a second journey to the continent in the spring of 1721. In Holland a few months to pursue his observations, he improved his time as an author; publishing at Amsterdam five scientific pamphlets on mathematical and mechanical subjects, all of them of value and practical utility. From Holland he visited the mines and smelting-works of Germany; and published at Leipsic, in 1722, "Miscellaneous Observations connected with the Physical Sciences," Parts I., II., III. Louis Rudolph, Duke of Brunswick, most hospitably received him; paid his travelling expenses; and, on his departure, presented him a gold medallion and silver goblet, as testimonials of his esteem. At Hamburg, soon after, he issued Part IV. of the "Miscellaneous Observations," dedicated to the duke; and returned to Sweden after an absence of fifteen months. The works published on this journey illustrate his extraordinary productiveness as a writer, and display solid and accurate learning.

On his return, he entered fully upon the duties of the assessorship, and, in a few months, put out a small book "On the Depreciation and Rise of the Swedish Currency;" a work of sufficient merit to be reprinted at Upsal half a century afterwards. In 1724, he was solicited to accept the Professorship of Mathematics in the University of Upsal; an honor which he declined. For the next eleven years, we must view him as quietly fulfilling the duties of his office, at the same time pursuing his philosophical studies. The rank to which he had been elevated entitling him to a seat in the National Legislature, he accordingly took his place among the nobles of the equestrian order in the triennial assemblies of the estates of the realm.

In a larger biography, we should here close the third, and commence the fourth, era of his life. He published nothing more for eleven years; reserving his strength for greater maturity of thought, and works of a higher order. It was not until 1734 that he issued the "Opera Philosophica et Mineralia," — *Philosophical and Mineral*

Works,—in three volumes folio, of about four hundred and sixty pages each. He went abroad to secure their proper publication; visiting Germany for the third time, and taking up his residence at the court of his patron and friend, the Duke of Brunswick, at whose expense the volumes were issued. They were published in very handsome style, enriched with numerous copperplates, and bore the imprint of Leipsic and Dresden. The three are distinct works, treating of different subjects, and dedicated to different men, but are usually alluded to by the author as one work. The first volume is entitled "The Principles of Natural Things; or, New Attempts at a Philosophical Explanation of the Phenomena of the Elementary World,"—usually known as "The Principia." It is, in some sort, a treatise on cosmology. "The author attempts to arrive at the cause and origin of the phenomena of the universe by a mode of inquiry peculiar to himself. He asserts that Nature, in all its operations, is governed by one and the same general law, and is always consistent with itself: hence, he says, there is no necessity, in exploring her hidden recesses, to multiply experiments and observations. The means leading to true philosophy are represented as threefold. First, knowledge of facts, or experimental observations, which he calls *experience*. Secondly, an orderly arrangement of these facts, or phenomena, which is called *geometry*, or *rational philosophy*. Thirdly, the *faculty of reasoning*; by which is meant the ability to analyze, compare, and combine these phenomena after they have been reduced to order, and to present them distinctly to the mind."*

His aim was to arrive at genuine natural truth, as a basis for a good understanding of spiritual truth, and to view the wisdom of the Creator as unfolded in his works; while the same fervent spirit of reverent inquiry continued to animate him. Thus, in this volume, he says, "No man can be a complete and truly learned philosopher, without the utmost devotion for the Supreme Being. True philosophy and contempt for the Deity are two opposites. Veneration for the Infinite Being can never be separated from philosophy; for he who fancies himself wise, whilst his wisdom does

* Hobart's Life of Swedenborg, p. 44.

not teach him to acknowledge a Divine and Infinite Being, — that is, who thinks he can possess any wisdom, without a knowledge and veneration of the Deity, — is in the profoundest ignorance."

This work treats of the magnetic needle and its variations, describes the sun and its vortex, and explains the subject of the creation of the planets of our system from the sun. Says Prof. Patterson, of Pennsylvania University, "Many of the experiments and observations on magnetism presented in this work *are believed to be of much more modern date, and are unjustly ascribed to much more recent writers.*" It is true, also, that a number of important discoveries in other fields were in like manner anticipated by Swedenborg. The second and third volumes of the work under notice are called, together, the "Subterranean or Mineral Kingdom." The one is a "Treatise on Iron;" the other, a "Treatise on Copper and Brass." The former was translated into French, and inserted in the "Description of Arts and Manufactures."

At Dresden and Leipsic, in the same year (1734) with the above, he published the "Outlines of a Philosophical Argument on the Infinite, and the Final Cause of Creation; and on the Intercourse between the Soul and the Body." — "This work may be regarded as in a measure a supplement to the 'Principia,' following a similar method with that treatise."

For two years after the publication of this work, he remained at home. In July, 1735, his father, the bishop, departed to the spiritual world; and, a year after, Swedenborg went abroad, as he says in his diary, "for a sojourn of three or four years, to write and publish a certain book." This book was the "Economy of the Animal Kingdom" ("Economia Regni Animalis"), published at Amsterdam, in two volumes quarto, 1740-1. The first part treats of the Blood, the Arteries, the Veins, and the Heart; with an introduction to Rational Psychology. The second part treats of the Motion of the Brain, of the Cortical Substance, and of the Human Soul. A third part has been found among his manuscripts, and published at London, in Latin, in 1847. It treats "of the Fibres, the Arachnoid Membrane, and the Diseases of the Fibres."

In this work also there is a number of discoveries far in advance of the science of his time, and which have since been attributed to others. He took no pains to enlarge upon or promulgate his own discoveries, as he was principally in search of true wisdom, and was making use of his large knowledge to this end.

In 1744-5, he issued the "Animal Kingdom" ("Regnum Animale"), Parts I. and II. at the Hague, and Part III. in London. The first part treats of the Viscera of the Abdomen; the second, of the Viscera of the Thorax; the third, of the Organs of Sense. The view taken of these organs and members of the body is that of their *office*, function, or use; and the object of the author, in this as in his other works, is to ascend from lower truths to higher,—to advance by systematic steps to a knowledge of the soul, and her operations in her own sphere.

Swedenborg's last book written before his illumination is the "Worship and Love of God," in two parts: I. On the Origin of the Earth, on Paradise, Living Creatures, and on the Nativity, Infancy, and Love of the First-begotten, or Adam; II. On the Marriage of the First-born, on the Soul, on the Intellectual Mind, on the State of Integrity, and the Image of God. Our space will not allow us a proper notice of this book; as, indeed, not of any of his works. It gives, in the form of a connected narrative, clothed in a rich, poetic style of thought, the doctrines of his scientific works, and the end towards which they look. After describing the progressive creation of the earth, and its preparation for the reception of man, he continues thus: "There was still wanting that son of earth, or that mind under a human form, which from the paradise of earth might look into the paradise of heaven, and from this again into the paradise of earth, and thus, from a kind of interior sight, could embrace and measure both together, and from the conjunction of both could be made sensible of essential pleasures to the full; consequently, who, from a kind of genuine fountain of goodness and love, could venerate, and adore above every thing, the Bestower and Creator of all things." He then proceeds to a view of the creation of the first man, and his condition in a state of unfallen integrity. The work will always possess a strong interest for those who

desire to trace the education of the author's mind, and study its growth.

It is impossible, in so brief a sketch, to do justice to Swedenborg's attainments as a philosopher. Learned and competent men in different parts of the world place him in the very first rank; and these testimonies are borne by those whose position and character exempt them from suspicions of favor or partiality.

Sandel speaks of him as "one of those vast and sublime geniuses who know neither repose nor fatigue;" and Görres, the well-known Roman-Catholic professor, of Germany, says, "Indefatigable in meditating over the wonderful phenomena in the created world, constantly occupied in exploring those laws in which the manifold variety of these phenomena is comprised, Swedenborg endeavored to penetrate the deepest depths of natural philosophy. He was guided in his researches by a mind clear, acutely analytic, endowed with skill, and well disciplined by mathematics and logic. He endeavored to raise the mind to that height from which the first-created germ, acted upon by the creative spirit and power, might be contemplated, and from which the first buds (or principles) of things might be seen growing from the impulsive force which God has implanted in their nature." And again: "The work (the 'Animal Kingdom'), whatever may still be wanting to render it complete, will always be considered as a beautiful and bold production of the human mind,—a production indicative of profound thought in all its parts, and not unworthy of being placed on the side of Newton's mathematical 'Principia of Natural Philosophy.'" Count Hopken, the Swedish nobleman, and one of the institutors of the Royal Academy of Sciences, declares of Swedenborg, "He was, without contradiction, the most learned man in my country." As another has expressed it, "He was a naturalized subject in all the kingdoms of thought, and yet was born at the same time to another order, and better country."

Up to the close of this part of his career, the catalogues give *thirty-three* distinct works of his, printed in octavo or folio. This wide familiarity with the methods of the Divine Mind as expressed in Nature, fitted him to apprehend all the more clearly the same

methods on a higher plane. The facts of the first degree served as a basis for the reception and illustration of those of the second. Viewed from the point of his subsequent history, there is a manifest training, in this period of his life, for that duty of receiving and unfolding spiritual truths, to which he was called; and we can see in all the way something of the leading and instructing of that guiding Hand, which was preparing him unconsciously for his work.

HIS DIVINE CALL.

In 1745, at the age of fifty-seven, — in the full maturity of his powers, in the enjoyment of, honorable station, and of an enviable reputation at home and abroad for worth, learning, and extraordinary capacity, — he ceased from his scientific labors, and began to devote himself to the promulgation of the doctrines of the New Jerusalem. Having been called by the Lord to be the Messenger of a New Dispensation of Heavenly and Divine Truth, he was no longer at liberty to pursue his former courses of occupation and study; but thenceforward applied himself, with all the diligence of his character, to the duties of his new office.

The nature of this call, and the importance of the commission, demand that they shall be announced in no other words than his own. Dr. Hartley, Rector of Winwick, England, had inquired for particulars of his previous life. After replying to these in 1769, he continues: —

“But I regard all that I have mentioned as matters of respectively little moment; for, what far exceeds them, I have been called to a holy office by the Lord himself, who most graciously manifested himself in person to me, his servant, in the year 1743, when he opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I enjoy to this day. From that time I began to print and publish various *arcana* that have been seen by me, or revealed to me; as, respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word; with many other most important matters conducive to salvation and true wisdom. The only reason of

my later journeys to foreign countries has been the desire of being useful, by making known the arcana intrusted to me."

And in 1771, in answer to a letter from the Landgrave of Hesse-Darmstadt, he writes:—

"The Lord our Saviour had foretold that he would come again into the world, and that he would establish there a New Church. He has given this prediction in the Apocalypse (xxi. and xxii.), and also in several places in the Evangelists. But, as he cannot come again into the world in person, it was necessary that he should do it by means of a man, who should not only receive the doctrine of this New Church in his understanding, but also publish it by printing; and, as the Lord had prepared me for this office from my infancy, he has manifested himself in person before me, his servant, and sent me to fill it. This took place in the year 1743. He afterwards opened the sight of my spirit, and thus introduced me into the spiritual world, and granted me to see the heavens and many of their wonders, and also the hells, and to speak with angels and spirits, and this continually for twenty-seven years. I declare, in all truth, that such is the fact. This favor of the Lord in regard to me has only taken place for the sake of the New Church which I have mentioned above, the doctrine of which is contained in my writings."

We have partly seen already that his previous life had been a continual but unconscious preparation for this office, and that there were strong reasons, founded in the nature of things, for his being first led to an exhaustive and philosophical study of the physical sciences. On this subject, in a third letter to Dr. Oetinger, Prelate of Murehard, Wurtemberg, he thus speaks:—

"[You ask] *Why from a philosopher I have been chosen to this office?* Unto which I give for answer: To the end that the spiritual knowledge which is revealed at this day might be rationally learned and naturally understood; because spiritual truths answer unto natural ones, inasmuch as these originate and flow from them, and serve as a foundation for the former. That what is spiritual is similar unto, and corresponds with, what is human or natural, or belonging to the terrestrial world, may be seen in the treatise '*On Heaven and Hell*,' 87-115. I was, on this account, by the Lord, first intro-

duced into the natural sciences, and thus prepared from the year 1710-44, when heaven was opened unto me. Every one is morally educated and spiritually regenerated by the Lord, by being led from what is natural to what is spiritual. Moreover, the Lord has given unto me a love of spiritual truth; that is to say, not with any view to honor or profit, but merely for the sake of truth itself: for every one who loves truth merely for the sake of truth, sees it from the Lord, the Lord being the '*way and the truth*' (John xiv. 6). But he who professes the love of truth for the sake of honor or gain, sees truth from his own self-hood; and to see from one's self is to see falsity. Falses, confirmed, shut the church; but truths, rationally confirmed, open it. What man can otherwise comprehend spiritual things, which enter into the understanding? The doctrinal notion received in the Protestant church — viz., that, in theological matters, reason shall be held captive under obedience to faith — locks up the church: what can open it, but an understanding enlightened by the Lord?"

The precise nature of this providential office, thus divinely intrusted to him, will be thoroughly understood only on a careful perusal of the writings in which the doctrines of the New Church are contained. It is important, however, that we put the reader, at the threshold, in possession of two leading ideas in regard to the subject. First, with respect to the manner in which the mission of Swedenborg connects itself with the Second Coming of the Lord; and, secondly, the truth that the doctrines of the New Jerusalem are not the result of Swedenborg's own reasonings, nor communications made to him by spirits or angels, but were taught him by the Lord himself, through the medium of his Word. These also must be given in his own language. The extracts occur in the "True Christian Religion," in the chapter on the "Consummation of the Age, and the Coming of the Lord." After explaining the proposition, "That this Second Coming of the Lord is not in person, but that it is in the Word, which is from him, and is himself," he proceeds:—

"The reason that he is not to appear in person, is because, since his ascension into heaven, he is in the glorified Human; and in this he cannot appear to any man, unless he first open the eyes of his

spirit: and these cannot be opened in any one who is in evils, and thence in falsities; thus not in any of the goats, which he sets at the left hand. Wherefore, when he manifested himself to the disciples, he first opened their eyes: for it is read, *'And their eyes were opened, and they knew him; but he became invisible to them'* (Luke xxiv. 31). The case was similar with the women at the sepulchre, after the resurrection; wherefore they at that time also saw angels sitting in the sepulchre, and speaking with them; whom no man can see with the material eye. That neither did the apostles, before the Lord's resurrection, see the Lord in the glorified Human with the eyes of the body, but in the spirit (which appears, after waking, as if it were in sleep), is evident from his transfiguration before Peter, James, and John, in that *'their eyes were heavy with sleep'* (Luke ix. 32). Wherefore it is a vain thing to believe that the Lord is to appear in the clouds of heaven in person; but he is to appear in the Word, which is from him, thus is himself" (T. C. R. 777).

"Since the Lord cannot manifest himself in person, as has been shown just above, and yet he has foretold that he would come and establish a New Church, which is the New Jerusalem, it follows that he is to do it by means of a man, who is able not only to receive the doctrines of this church with his understanding, but also to publish them by the press. That the Lord has manifested himself before me, his servant, and sent me on this office, and that, after this, he opened the sight of my spirit, and thus let me into the spiritual world, and gave me to see the heavens and the hells, and also to speak with angels and spirits, and this now continually for many years, I testify in truth; and also, that, from the first day of that call, I have not received any thing which pertains to the doctrines of that church from any angel, but from the Lord alone while I read the Word.

"To the end that the Lord might be constantly present, he has disclosed to me the spiritual sense of his Word, in which divine truth is in its light: and in this he is continually present; for his presence in the Word is only by means of the spiritual sense. Through the light of this he passes into the shade in which the sense

of the letter is; comparatively as it happens with the light of the sun in the day-time, by the interposition of a cloud" (T. C. R. 779-80).

The Second Coming of the Lord, therefore, is a coming in and through his own Word, by an opening of its Interior or Spiritual Sense, with a fuller and clearer explanation of its meaning. Thus he makes his appearance "upon the clouds" of the literal sense of the Sacred Scripture. In the writings of Swedenborg, there are many things which were told him by angels, and many others communicated by spirits; but they form no part of the Doctrines of the New Jerusalem, nor of the Spiritual Sense of the Word. These are derived from the Lord alone, through his Word, and constitute, therefore, the True Christian Religion, or genuine Doctrines of the Word of God; the proof of their truthfulness being, that they are the direct and only teachings of the Sacred Scripture, rightly and rationally understood.

HIS INTERCOURSE WITH THE SPIRITUAL WORLD.

The state into which he came will be seen by comparing his case with the "open vision" of the Old and New Testaments. It will come into view the more we look at the Scripture facts; while the study of Swedenborg's statements throws a flood of light over the phenomena attending former divine revelations.

Man is a spirit clothed with a body, and is created capable of seeing spirits and angels, and conversing with them, during his life in the world. As they are beings of another sphere, invisible to the natural eye, to have them appear, the seer must have the eyes of his spirit opened,—the same that are opened in all after death, when they leave the world, and go to live among spirits or angels. They are capable of being opened whenever it pleases the Lord. Abraham, Moses, Joshua, had visions and received revelations by virtue of such openings. The visions of the ancient prophets were the results of similar openings; and the Apostles Paul and John had their eyes opened in like manner. Says Swedenborg, in the preface to the "Arcana Cœlestia," "Of the Lord's divine mercy, it has now been granted me for several years to be constantly and uninter-

ruptedly in company with spirits and angels, hearing them converse with each other, and conversing with them. Hence it has been permitted me to hear and see stupendous things in the other life, which have never before come to the knowledge of any man, nor entered his imagination. I have there been instructed concerning different kinds of spirits, the state of souls after death; concerning hell, the lamentable state of the unfaithful; concerning heaven, or the most happy state of the faithful; and particularly concerning the doctrine of faith which is acknowledged throughout all heaven."

We are told, "Then the Lord *opened the eyes* of Balaam, and he saw the angel standing in the way." * And again, † "And the Spirit of God came upon him; and he took up his parable, and said, Balaam, the son of Beor, hath said, and the man *whose eyes are open* hath said: he hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but *having his eyes open*." So also we read, "And Elisha prayed, and said, Lord, I pray thee, *open his eyes*, that he may see. And the Lord *opened the eyes* of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." ‡ And it is said, in the childhood of Samuel, "The Word of the Lord was precious in those days; [for] there was *no open vision*." § The Book of Ezekiel begins, "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar, *that the heavens were opened*, and *I saw visions of God*." So John was *in the spirit* when he saw the Lord in the Isle of Patmos, and describes the beginning of the subsequent vision, saying, "After this I looked, and, behold, *a door was opened in heaven*." ||

The "open eyes," "open vision," the opening of the heavens, and of the "door" in heaven, are so many different ways of describing a similar phenomenon,—the opening of the spiritual sight and hearing of the prophet, enabling him to behold the scenes of the heavenly world, and to see and converse with spirits or angels.

In two respects, Swedenborg differed from the prophets. 1. They

* Num. xxii. 31. † Num. xxiv. 3, 4. ‡ 2 Kings vi. 17.

§ 1 Sam. iii. 1. || Rev. iv. 1.

were in vision only at intervals and for short periods, while the "Word of the Lord" was being delivered to them: the vision then closed up, and they returned to their ordinary state. He, on the other hand, was in almost constant open vision, or, more properly, open intercourse with the spiritual world, for nearly thirty years. Consequently, he was enabled to disclose more concerning the other life, the state of souls after death, the heavens, and the hells, than has been given in any former dispensation. 2. Through the prophets was given the Word of the Lord: they knew little of the meaning of its contents. The composition was divine,—a plenarily inspired writing. Swedenborg, on the contrary, had a rational understanding of what he wrote, clothing the thoughts in his own language. His writings are not divinely inspired, not being "the Word of the Lord;" but he was commissioned by the Lord to explain the meaning of his Word, and to unfold its interior or spiritual sense.

As the time of his illumination approached, Swedenborg was visited by a number of tokens, which, viewed in the light of his subsequent experience, were premonitions, more or less distinct, of the state into which he was about to come, but which, at the time of their occurrence, he was unable to interpret. Of these we have not space to speak: they are detailed in his writings. As his preparation had been continuous, so was his spiritual opening an event of successive stages. The Lord appeared to him in person first in 1743, while the full opening of his sight to a view of the heavens and the hells seems not to have come till 1745.

Swedenborg gave repeated evidences that he possessed this open sight into the other world; but he never adduced them as miraculous proofs of his mission. As already said, the religious system of the New Jerusalem rests on the Word of God; and its proof consists in the power which genuine truth has of causing itself to be seen in its own light, thus producing rational conviction. The facts alluded to form a part of his actual history, and may be found in all the larger biographies: the account of the great fire in Stockholm, at a distance of three hundred miles from the scene, in 1759; the discovery of the lost receipt for Madame de Martville, by a conversation with her deceased husband in the world of spirits, in 1763; his disclosure

to the Queen of Sweden of secret information obtained from her deceased brother; the story of the Elberfeld merchant, related by Yung Stilling; the announcement at Amsterdam, in 1762, of the death of the Czar, Peter III., at the hour of its occurrence, and eight days before word could travel by mail; the note to Mr. Wesley in 1771, which so astounded that worthy gentleman, in which Swedenborg told him that he had been informed in the world of spirits that he (Mr. Wesley) had a strong desire to see and converse with him, Mr. Wesley confessing to the truth of the desire, but remarking that he had never mentioned it to any one; and, in a subsequent note to Mr. Wesley, the remarkable prediction concerning his own final departure to the spiritual world, six months before it came to pass.

Space does not allow to follow particulars of this kind woven through his history. He was continually shedding forth evidences of his extraordinary faculty through the whole of his life, after his illumination; and most of those who in that time were favored with much or familiar intercourse with him received convincing tokens that he did indeed enjoy the gift of seership he so unreservedly claimed.

For twenty-seven years he dedicated himself to the great work which had been assigned him. Except in his plans of usefulness, his habits of life underwent no change. His outward demeanor remained the same: he held on the steady tenor of his way. The same habits of unwearied industry continued; the same dignity and quiet urbanity of manner marked his intercourse with others; the same solid sense and enlightened intelligence characterized his conversation. His intercourse with the best society of the realm and the most eminent men of his time was uninterrupted. He remained as much an object of attraction to the best intellects of the age, for the qualities he possessed, as he had ever been before. He entered into the affairs of State; occupied his seat in the upper house of the Swedish Parliament, and performed his duties there with learning and ability, as he had done of old. Says Count Hopken of him at this time, "He possessed a sound judgment upon all occasions: he saw every thing clearly, and expressed himself well on every subject. The most solid memorials, and the best penned, at the diet

of 1761, on matters of finance, were presented by him.* In one of these he refuted a large work in quarto on the same subject, quoted all the corresponding passages of it, and all this in less than one sheet." This was about the time the De Martville receipt was recovered, and the message from her departed brother obtained for the queen.

The same purity and uprightness, with an increase of spiritual piety, manifested themselves in his life; the same probity, sincerity, and virtue. In another place, speaking of him, Count Hopken writes to Gen. Tuxen, "I have not only known him these two and forty years, but also, some time since, daily frequented his company. A man who, like me, has lived long in the world, and even in an extensive career of life, must have had numerous opportunities of knowing men as to their virtues or vices, their weakness or strength; and, in consequence thereof, I do not recollect to have known any man of more uniformly virtuous character than Swedenborg." And the words of another, well acquainted with his private character, are, that "he would not have deceived, or uttered an untruth, to save his life." Similar is the testimony of all who knew him. From all accounts, he not only possessed the qualities ascribed to him, but seems also to have had, in an eminent degree, the power of inspiring with confidence in his sincerity and truthfulness, all who held intercourse with him.

As to the character of his writings during this period, they are before the world, and speak for themselves. They who have studied them with greatest thoroughness declare them to contain the most exalted wisdom ever vouchsafed to man: not to compare them to the Bible; for they possess wisdom only because they are expositions of the Word, and the light which shines in them is all borrowed from that divine source.

ARCANA COELESTIA; 1749-56.

From 1743 to 1749, he was preparing for the publication of his great work. His first duty was the acquisition of Hebrew, and a careful study of the Scriptures in the original languages. As he

* Several of those memorials are printed in the volume of "Documents."

thus studied the Word, he made a series of notes, embodied in the "Adversaria," which he never published. In 1747, he ceased the "Adversaria," and commenced his "Spiritual Diary," which he continued for twenty-two years.

His first theological work to the public was the "Arcana Cœlestia," issued in London: "The Heavenly Arcana, which are contained in the Sacred Scripture, or Word of the Lord, unfolded; beginning with the Book of Genesis. Together with wonderful Things seen in the World of Spirits and in the Heaven of Angels." The first volume was published about the middle of 1749. The eight volumes comprising the work were issued at intervals of little less than a year, till their completion in 1756.

This is the largest and most important work of the New Church. It may be said to contain the trunk of the system; the other subsequent works being filled with the branches. It is believed that every important doctrine and principle of the church is here stated and elucidated; while in the other works various subjects are treated by themselves, and unfolded with greater fulness and particularity. No adequate idea of its contents can be given to any one, except by a study of its pages; but some attempt at an abstract is demanded at our hands.

The work is mainly devoted to unfolding the spiritual sense of Genesis and Exodus. In the course of these expositions, a commentary is made upon nearly all other portions of the Sacred Scripture; leading passages throughout being cited in illustration, and explained. The Scripture is shown to be the Word of God in a sense not heretofore manifested, and to contain interior things now for the first time revealed. The law of its composition is the law of correspondences,—that great law of the physical creation, by which the objects of the natural universe symbolize, and represent as by images, spiritual, heavenly, and divine things. The natural objects mentioned in the Scripture all signify the spiritual things to which they respectively correspond. There is a spiritual idea involved in every natural idea expressed in the Word: hence there is everywhere a continuous spiritual meaning running parallel with the grammatical sense. The Word is also in possession of the

angels, and the spiritual sense is the sense in which they understand it. Thus it contains innumerable truths concerning the mind, or spirit, of man; the life of regeneration; the ways in which it is effected, and the means which promote it; concerning charity, faith, the church, the life after death, heavenly mysteries, and the Lord himself; which, in the sense of the mere letter, do not come to the knowledge of any one. These things dwelling in its bosom, like a soul in its body, cause the Scripture to be alive, inspired, holy, and truly divine, in every part. It is the very Word of God himself, and differs as much from the style of composition in a human book, as the Mind of the Lord differs in wisdom and understanding from the mind of man.

The first chapter of Genesis, in its internal sense, treats of the new creation of man, or of his regeneration: the six days are the six successive states, or stages, of his sanctification; while every natural thing there mentioned signifies some corresponding spiritual thing, — some living element of charity or faith, which the Lord creates in man, — implants or gives birth to in his mind, — as sanctification progresses.

Abraham, Isaac, and Jacob represent the Lord as he appeared in the world; and the spiritual sense of those three histories contains the internal history of the Messiah on earth, — his living experience, his temptations and combats; including the whole process by which he wrought the work of redemption, glorified his Humanity, and brought salvation to the human race.

The journey of the Israelites through the wilderness represents the spiritual journey of the Lord's believing and regenerating followers. The land of Egypt denotes the state of worldliness and sin in which his Spirit finds them before repentance begins; and by the land of Canaan is signified that state of holy love, and heavenly rest from temptation, into which he introduces the faithful and persevering ones at the end of their journey. Every circumstance related of the progress of the Israelites on their long march is significative of some corresponding spiritual thing connected with the life of the truly Christian traveller, and is divinely meant for his instruction and use.

In a similar way, the histories of the Old Testament, the sacrifices and rituals of the Jewish worship, and the laws instituted among the Jewish people, all involve sacred and divine things, relating to the Lord, heaven, the church, and true spiritual worship, and hence are full of a spiritual and heavenly meaning.

In the commentary before us, all these things are systematically and minutely explained. By a comparison of parallel passages, the meaning assigned to each symbol is shown to be its significative scriptural sense; new and extraordinary ideas are suggested as the reader proceeds; and a light is made to burst forth from the Word itself, in which the thought and doctrine evolved are clearly confirmed to the reason.

In the most ancient times, the Science of Correspondences was understood; at first clearly, later more obscurely, being at length lost. Among its last remnants is the hieroglyphical system of Egypt. From its decayed and perverted use sprang successively the myths, mythologies, magic, and idolatries of the nations. While it lasted, it gave rise to a purely symbolical style of writing, — a system of word-hieroglyphics, — in which all the objects named were intended in their significative, and not in their literal, sense; and this in a continuous series. Books and treatises were composed in that manner. The nearest approach to this style we have among us is the allegory.

An Ancient Word, or Sacred Scripture, also existed in those early ages, before any of the books in our present Bible were written. That Ancient Word is several times referred to in our present Scripture, and quotations made from two of the books it contained, in Numbers, Joshua, and Samuel, — the Book of the Wars of Jehovah, and the Book of Jasher. That Scripture was composed in the symbolical style above described, and was allowed in the Divine Providence to fall into obscurity and be lost, because in the change of the mode of writing from the hieroglyphical to the literal it gradually became unintelligible to the masses; and a new Word was given in its stead, beginning with Moses. A fragment of it, however, is preserved, incorporated in the first chapters of Genesis,

containing the histories of the Creation, the Antediluvians, the Deluge, and the Tower of Babel. Those accounts, therefore, are to be understood, not according to the letter, but only in their significative or internal sense, in which they refer to the *church* as it then existed, or the spiritual history of mankind, and their leading by Providence, during that period.

With the call of Abraham begins the Jewish or Israelitish Word proper, which is true literal history, as commonly understood. The books of the Bible which contain the internal or spiritual sense are the five books of Moses, Joshua, Judges, the two books of Samuel, the two books of Kings, the Psalms, Isaiah, and all the other prophets, in the Old Testament; and, in the New, Matthew, Mark, Luke, John, and the Book of Revelation. The remaining books are without an internal sense; having their meaning conveyed in their simple grammatical form, according to the prevailing view.

As the spiritual sense of the Word relates in good part to what has place in another life, after the soul is dismissed from the body; and as, in order that its allusions may be understood, something of the circumstances and phenomena of that state of existence must first be known to the reader; therefore Swedenborg has given in this work, concurrent with the commentary, in sections between the chapters, much living experience of that subject, and has described in a distinct manner the leading or general facts presented to him by the providential opening of his spiritual sight. There we have treatises concerning the resuscitation of man from death, and his entrance into eternal life; the nature of the soul's life, or the life of the spirit, after the resurrection; concerning heaven and heavenly joy, and the societies which constitute heaven; concerning hell, and the various societies, or classes of men, which constitute it; with the preparations which many of the good and the evil undergo in fitting for their final destinations. There are given descriptions of life among the angels; concerning the phenomena of situation, place, distance, and time, in the other life; concerning the perception of angels and spirits, the light in which angels live, the scenery by which they are surrounded, their habitations, the language they use,

their employments, guardianship over and ministrations to men in the world; concerning memory in the other life; the state of infants there; and the condition of the nations and peoples born out of the church. The world of spirits—the first receptacle of the departed, intermediate between heaven and hell—is described; the state in which it was before the Lord came into the world, the work he then performed in it, and the condition in which it has been since. From scenes which Swedenborg there witnessed, the accumulation of evil being then so great, he distinctly declares, in the volume published in 1750, that the time of the last general judgment was near at hand.

Following these are also treatises on a large number of subjects, the most prominent only of which we have room to name:—concerning marriage and the conjugal relation; the freedom of man; on influx, of good and truth from heaven, of evil and falsity from hell; on the commerce between the soul and the body; on the correspondence of all things of heaven and the church with all things of man, and with the members of the human body; concerning the earths in the universe, with some account of the inhabitants of the planets of our solar system, and of several beyond our solar system; general facts and principles concerning the judgment which all receive after death; concerning the spiritual sense of the Word; the doctrine of charity; the doctrine of faith.

SUBSEQUENT WRITINGS; 1757 TO 1772.

The treatise on the Last Judgment was published in London in 1758,—“An Account of the Last Judgment, and the Destruction of Babylon; showing that all the Predictions in the Apocalypse are at this day fulfilled: being a Relation of Things heard and seen.” In which it is shown that the judgment takes place, not in any province of the natural world, but in the spiritual world, where all that have departed this life are gathered together; and that the Last Judgment foretold in Scripture took place in that world in 1757, being witnessed by the author.

The work on Heaven and Hell came the same year,—“Concerning Heaven and its Wonders, and concerning Hell; from Things

heard and seen." The spiritual world forms itself into three grand divisions,—the world of spirits, or intermediate world, into which all spirits go at death; then, as judgment or separation is effected, the good are formed into heavens, and the evil into hells. There are three heavens and three hells. All in heaven and in hell are from the human race. Every one is joined to his like; his life's love determining his quality and his associations. The laws of association, and the phenomena of the other life, are described,—language, worship, abodes, raiment, employments, and life among the angels. All the phenomena of that world are exhibited in close connection with the constitutional laws of the human mind.

The tract "On the White Horse mentioned in the Apocalypse;" the treatise "On the Planets in our Solar System, and on other Earths in the Starry Heavens, with an account of their Inhabitants, and of their Spirits and Angels;" with the "New Jerusalem, and its Heavenly Doctrine, as revealed from Heaven,"—were all issued in London the same year.

In 1759, Swedenborg returned to Sweden, where he remained till 1762; when he made a voyage to Amsterdam, and the next year published in that city the following works: 1. *The Four Leading Doctrines: viz., the "Doctrine of the New Jerusalem concerning the Lord," and the "Sacred Scripture," and "Life," and "Faith;"* 2. *"Continuation concerning the Last Judgment, and the Destruction of Babylon;"* 3. *"Angelic Wisdom concerning the Divine Love and the Divine Wisdom."*

The treatise on the "Divine Providence" is the work which next followed. It was published while the author was still residing at Amsterdam, in 1764. Of these works it is impossible to speak in the compass allotted to this sketch. In this last, the proposition started with is, "That the Divine Providence is the Government of the Divine Love and the Divine Wisdom of the Lord;" to which is added, "That the Divine Providence of the Lord has for its end a heaven out of the human race:" and, under these, the laws of the Lord's providence are wonderfully unfolded in their descent and application to the minutest particulars of man's life, from his birth in the world to eternity.

Swedenborg's residence in Holland was interrupted in the latter part of 1764 and beginning of '65 by a six months' visit to Sweden. Returning thence to Amsterdam, he published there, in 1766, the "Apocalypse Revealed." From the completion of the "Arcana Cœlestia," he appears to have been engaged in preparing a work on the spiritual meaning of the Book of Revelation, left by him in manuscript, called the "Apocalypse Explained." When nearly finished, he laid it aside, and brought out a shorter work on the same subject, entitled the "Apocalypse Revealed; wherein are disclosed the Arcana there foretold, which have hitherto remained concealed." In this work it is shown that the Apocalypse, like all the rest of the Word, contains a spiritual sense; and that its prophecies relate to heavenly things, with such as concern the church, but not at all to mundane things, as those of kingdoms and empires. The subjects treated of in the "Apocalypse" are the state of the first Christian church at its close; the state of the world of spirits; the second coming of the Lord; the preparations for a New Church; the opening of the Word by a revelation of its internal sense; the Last Judgment; the formation of new heavens in the spiritual world; and the commencement of the New Jerusalem on earth, in and through the institution of a New Church by the Lord, having its doctrines revealed from heaven.

Soon after the publication of this work, Swedenborg went to London to attend to the distribution or circulation of his writings in England; but in no long time returned to Amsterdam, and there issued the "Conjugal Love" in 1768,—"The Delights of Wisdom concerning Conjugal Love; after which follow the Pleasures of Insanity concerning Scortatory Love." In this work the law of marriage is unfolded. The motto of the book is, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The line of heavenly purity is clearly marked out, the distinction of sex is shown to pertain to the soul, and the divine intention in regard to marriage drawn from the laws of being and the teachings of the Holy Word. True marriage can exist only between two, and with them only as they conform their lives in all things to the spirit of the Divine Commandments; so that they

become conjoined to the Lord and his kingdom as they are united to each other, and are subjects of the heavenly marriage, in which the Lord is conjoined with his church, at the same time that they are subjects of the earthly marriage. The wonderful wisdom of this book cannot be conveyed by any thing short of a careful perusal of its pages in an honest and sincere state of mind. In the second part, a kind of appendix, are shown the different degrees of departure from true order in this relation, and the direful mental and spiritual consequences flowing from disobedience to the divine laws of life.

The year 1769 is marked by the appearance of two small works :
 1. "A Brief Exposition of the Doctrine of the New Church, which is meant by the New Jerusalem in the Apocalypse." In this the author shows "the disagreements between the tenets of the Old Church and the New Church" on twenty-five points of theological doctrine, as those doctrines were taught in the standards of his day, Roman Catholic and Reformed. It was issued at Amsterdam in the early part of the year.
 2. "On the Intercourse between the Soul and the Body, which is supposed to take place either by Physical Influx, or by Spiritual Influx, or by Pre-established Harmony." The doctrine maintained by Swedenborg is that of Spiritual Influx. It appeared, the last of the year, in London.

He next visited Paris, with a view of publishing there his last work, — the "True Christian Religion;" but, finding the censorship of the press there in operation in such a way as to prevent him, unless he should use a false imprint in the titlepage, he returned to London, and published his book in 1771, — "The True Christian Religion, containing the Universal Theology of the New Church, foretold by the Lord in Dan. vii. 13, 14, and in Rev. xxi. 1, 2." This work, as its title imports, contains a systematic statement of the great doctrines of Christianity as taught in the New Church, and which will be seen as the various subjects of its fourteen chapters are recounted: 1. Of God the Creator, and of Creation; 2. Of the Lord the Redeemer, and of Redemption; 3. Of the Holy Spirit, and of the Divine Operation, and of the Divine Trinity; 4. Of the Sacred Scripture, or Word of the Lord; 5. The Decalogue explained as to its external and internal sense; 6. Of Faith;

7. Of Charity, or Love towards the Neighbor, and of Good Works; 8. Of Free Will; 9. Of Repentance; 10. Of Reformation and Regeneration; 11. Of Imputation; 12. Of Baptism; 13. Of the Holy Supper; 14. Of the Consummation of the Age, the Coming of the Lord, and of the New Heaven and New Church.

The work called the "Apocalypse Explained," left among his manuscripts nearly ready for the press, has been published since his death, the Latin in four quartos, and the translation in six octavo volumes. It is a more minute and fuller explanation of that book, according to the spiritual sense. The plan is similar to that of the "Arcana." The citation of parallel passages from other parts of Scripture is remarkably ample; every meaning given is confirmed by the divine teachings; and the Word of God is made to be, emphatically, its own interpreter; while the key is put into every man's hand.

CONCLUSION.

Swedenborg did not long survive the publication of his last work. On Christmas Eve, 1771, he was taken of the sickness which ended his days on earth. A stroke of apoplexy deprived him temporarily of speech, and lamed one side. Recovering in a few weeks somewhat from the first shock, he resumed in a measure his former habits; until at length he expired on the 29th of March, 1772, in fulfilment of his own prediction, in the eighty-fifth year of his age. His mind was clear to the last. He continued to enjoy his intercourse with the spiritual world; and, in his last hours, maintained the truthfulness of his claim, and of what he had written. To two highly intelligent and worthy friends at his bedside he earnestly declared, "I have written nothing but the truth, as you will have more and more confirmed to you all the days of your life, provided you keep close to the Lord, and faithfully serve him alone, by shunning evils of all kinds as sins against him, and diligently searching his Word, which, from beginning to end, bears incontestable witness to the truth of the doctrines I have delivered to the world."

THE LAST JUDGMENT.

BY THOMAS WORCESTER, D.D.

B

THE LAST JUDGMENT.

IN the year 1757, one hundred years ago, a work was performed in the spiritual world, the effects of which in this world have been growing more and more manifest ever since. That was the time when all things were to be made new. They were to be made new, not suddenly, but gradually, and only so fast as would be consistent with the freedom of men, and with the rational exercise of their faculties.

The "spiritual world" is a general expression, comprehending heaven and hell, and the intermediate state between them.

When people go into the spiritual world, they do not usually go immediately to heaven or to hell; for they are not in general fully prepared for either: and the Lord does nothing suddenly or violently; but he makes complete preparation, and then the result follows of course. When, therefore, they go into the spiritual world, they go directly into the intermediate state, which is called the *world of spirits*, and which is most perfectly adapted for preparation.

As to the length of time they remain there, it depends upon what their state is when they leave here. They remain there till their externals come into correspondence with

their internals. This requires but a short time with some, and a much longer time with others; but with none, at the present day, does it require more than thirty years.

Previous to the year 1757, the case was different. Some remained in the intermediate state for hundreds of years, and some even from the time of the first coming of the Lord. From that time, it was permitted that those who were in civil and moral good, and not in any spiritual good, and who therefore in externals appeared like Christians, but in internals were devils, should continue longer than the rest in that intermediate state; and at length they were allowed to make there for themselves fixed habitations, and also, by the abuse of correspondences and by fantasies, to form for themselves, as it were, heavens; which also they did form in great abundance: but, when these were multiplied to such a degree as to intercept the spiritual light and the spiritual heat in their descent from the superior heavens to men upon earth, then the Lord executed the last judgment, and dispersed the imaginary heavens. The externals of those spirits, by which they resembled Christians, were removed; and the internals, in which they were devils, were laid open: then they appeared such as they were in themselves; and they who proved to be devils went to the abode of devils, and every one became associated with those who were similar to himself. This was done in the year 1757. — See *A. R.* 865.

The principal reason why they were allowed to form these imaginary heavens was, that by external sanctity, by external sincerity and justice, they were conjoined with the simple-good, who were either in the ultimate heaven, or were still in the world of spirits, and not yet introduced into heaven. For, in the spiritual world, there is a communication, and thence conjunction, of all with their like; and the simple-good in the ultimate heaven and in the world of

spirits look principally to externals, yet are not inwardly evil: wherefore, if these spirits had been forcibly removed from them before the appointed time, heaven would have suffered in its ultimates; and yet it is the ultimate upon which the superior heaven subsists, as upon its own basis. That these spirits were tolerated until the last time on this account, the Lord teaches in the following words: "The servants of the householder came and said unto him, Didst thou not sow good seed in thy field? whence, then, are the tares? And they said, Wilt thou, then, that we go and gather them up? But he said, Nay, lest, while ye gather up the tares, ye root up also the wheat with them. Let therefore both grow together until the harvest." — *L. J.* 70; *Matt.* xiii.

But, as the Divine Providence is over all, a question may arise, how it could be well for those who are represented by the wheat to remain with those who are represented by the tares. To answer this question, we must know their peculiar quality. They are such as rely very much upon externals, and judge according to outward appearances, — such as have not had their minds opened internally. They have some heavenly qualities in them; but those qualities are obscure, because they have not been accustomed to discriminate and judge accurately between the things which are from above and those from beneath. While this is the case with them, they are not well qualified to live in any angelic society; and, if they are admitted into any, it is into some one in the very outmost or lowest parts of heaven, where they are obliged to exercise their powers of discrimination in self-defence, until a complete separation is effected. So those who remain entangled with the hypocritical in the intermediate state are permitted to suffer from annoyances and deprivations, until they learn to distinguish between heavenly things and infernal things, even when they are

similar in outward appearance, — until they learn to judge of things according to their internal qualities ; thus by the source from which they come, and the end to which they go. Whence it may be seen that their welfare is not overlooked in the order of Divine Providence.

It is also a mercy to the wicked that they are allowed to remain so long in the intermediate state ; for it is better for them to be doing well for any reasons, than to be doing ill, and suffering the consequences of it.

But this state of things could not continue always ; for the hypocritical — that is, those who appeared like Christians outwardly, but inwardly were devils — became very numerous and very powerful ; and they were so situated as to have a very pernicious influence in the church upon earth : for they were between heaven and the church, between angels and men ; consequently, they obstructed the heavenly influences in their descent to men ; they obstructed the light of heaven and the heat of heaven. What was true they falsified, and what was good they adulterated.

When there are no such obstructing and perverting mediums in the way, if men read the Word, or listen to true doctrine, a heavenly light flows into their minds, and enables them to understand it ; and a heavenly heat flows in, and causes them to love it, and desire to do it. But, when the intermediate state is filled with hypocritical spirits, it tends to make man like stony ground and the wayside : if he hears the Word, he does not understand it properly ; he has no affection for it, nor any desire to do it ; and thus the wicked one catches it out of his heart.

The influence of these spirits has a tendency to make him like themselves. They receive nothing heavenly, nothing good or true internally, but only externally, that it may be seen of men. They have never used the truth as a means of purifying their minds, but merely as a means of regu-

lating their external conduct, so that others may regard them as pure and holy; and the whole force of their influence tends to make man act as they do. In such circumstances, a church gradually declines from internals to externals, and finally comes to an end.

And this state of things is not only hurtful to men upon earth, but to the angels of heaven; for love to the Lord and the neighbor is what makes angels to be angels, and heaven to be heaven. In themselves considered, the angels are all different, like the different parts of the human body; and, for this reason, they are capable of uniting together, and making a one, as the parts of the body unite and make a one; and love to the Lord and the neighbor is what unites them. When thus united, all the angels are one angel composed of many angels. Every angel has his place and his use in the angelic body. Of this body the Lord is the life and soul. By love to him, this body of angels is united to the soul; and, by love to the neighbor, the different parts of the body are united to one another. Every part is employed in doing something for the welfare of other parts, and thus for the welfare of the whole. When one member suffers, all the members suffer with it; and they all unite, every one in his own particular way, to remove the cause of suffering, and to restore the diseased part to health.

Now, when there was in the intermediate state such an accumulation as has been spoken of, of spirits who outwardly seemed like Christians, but were inwardly of an opposite character, they had an influence upon many well-disposed but simple-minded people in the lowest heaven. For heaven is not a place with an impassable wall around it, to prevent any from going out or coming in: but heaven consists of angels; and the walls by which they are protected from those of an opposite character are the principles which are established in their minds, — in their

disposition and ability to distinguish between good and evil, and between the true and the false, and to keep them separate. Now, at the time we are speaking of, there were many in the boundaries of the lowest heaven, who, although they were well disposed, had little power of discriminating, and were, consequently, liable to be deceived. They were also surrounded and beset by people, who are denoted by wolves in sheep's clothing; who appealed to their kind and benevolent and charitable feelings, and claimed to be received into heavenly societies on account of their outward appearance and professions. By this means, they gained admittance; and, by the same means, they maintained their position.

But those who were thus deceived went through severe trials before they could be delivered. By associating with those who had no spiritual life, they seemed to lose their own spiritual life. Their interior sensibilities were benumbed and deadened; their delight in heavenly goods and truths was diminished; a thick cloud came over them; the spiritual sun was darkened, and the moon did not give her light; and, as they were deprived of the influences from above, they became more exposed to those from beneath. Thus did they suffer; and they did not suffer alone: for, as was said, all the angels are one; and, when one suffers, all, in one way or another, and in one degree or another, suffer with him. And all co-operate to remove the cause of suffering: for there is a circulation of feeling and thought throughout the angelic body; so that all suffer together, enjoy together, and act together.

And the angels are concerned, not only for those who are already in their body, but for those who are coming into it, — for spirits in the intermediate state, and for men upon earth. In the following passage from the work concerning "Heaven and Hell," we can see how much the angels have

to do for us: "There are societies in heaven, whose employments are to take care of infants; others, to instruct and educate them as they grow up: there are others, who in like manner instruct and educate boys and girls, who are of a good disposition from education in the world, and come thence into heaven: there are others, who teach the simple good from the Christian world, and lead them into the way to heaven: there are others, who in like manner teach and lead the various Gentile nations: there are others, who defend novitiate spirits—which are those who have come recently from the world—from infestations by evil spirits: . . . there are some who are present with those who are raised from the dead. In general, angels of every society are sent to men, to withdraw them from evil affections and thence thoughts, and to inspire them with good affections, so far as they receive them from freedom; by which also they rule the deeds or works of men, removing, as far as it is possible, evil intentions. When they are near men, they dwell, as it were, in their affections; and are near a man as far as he is in good from truths, but are more remote in proportion as his life is distant from good."—*H. H.* 391. We are also informed that there are two angels attendant upon every person in the world; but that they are nearer or farther off, according as the person likes or dislikes them, and receives or rejects their influence.—*A. C.* 5976. And these attendant angels do not act of themselves and alone; but they come forth from the heavenly societies to which they belong. They come with the feelings and wishes of their societies; and they are interiorly connected with them all the time that they are here with us.

From this it appears, that if we, the inhabitants of this earth, are a thousand millions in number, we have two thousand millions of angels attending upon us; and, besides, all the societies from which they come are interested in our

spiritual welfare. The societies know whether the messengers that they send forth to aid us are successful or unsuccessful. A continual communication is kept up between the earth and heaven. The earth is to heaven what the nursery is to the loving mother,—the abode of affections, of cares, and hopes. Nothing there is a matter of indifference, nothing forgotten, nothing neglected. He who came down from heaven, being filled with the love that reigns there, assures us that there is joy in heaven over one sinner that repenteth. No natural mother feels so much interest in the progress of her child as the angels feel in the progress of those spiritually little ones who are beginning to believe in and to follow their heavenly Father.

From this we can form an idea of the feelings of the angels, when the church upon earth is declining and coming to an end; when they see the avenues of the Lord's kingdom obstructed by those who will not come in themselves, nor suffer those who are entering to come in. They do not discontinue their own efforts to serve men; but they find that their own efforts avail but little, on account of the great numbers and great power of the enemy.

This is the apparent reason; but it is not the only reason: for why is it that they have not a power over all the power of the enemy? Their Lord and Master promised it to them. Why is it, then, that one of them does not chase a thousand, and that two do not put ten thousand to flight?

To understand this subject, and to answer this question, we need to know who those angels were, and what they were.

From the time of the Lord's first coming until the time of his second coming, a new heaven was forming, which was called the Christian heaven. This was the heaven of the human race during that period; the heaven into which the Lord was endeavoring to bring them; the heaven for

which they were preparing, when they were preparing for any ; and the heaven into which they were admitted as soon as they were prepared. It was composed of all from the Christian church who believed in the Lord, and lived according to his precepts ; of all the heathen who believed in a God, and lived conscientiously according to the principles of their religion ; and of all who died in infancy, whatever was the religion of their parents. Some were very soon prepared for heaven, and therefore soon admitted ; and others remained in the intermediate state until the second coming of the Lord.

Such being the origin of the angels referred to, we can form an idea of their quality. They had but little knowledge of spiritual truth while in the world, and therefore possessed but few of the advantages of having lived according to it. From the Gospels and the Epistles, we see how imperfectly and erroneously the disciples understood the instruction which was given them ; and, from church-history, we learn how soon their successors embraced fundamental errors, which darkened the whole heaven, and have, in one form or another, hung over the church ever since. Such was the mother of which those angels were born, and such was the education which they received. When they arrived in the spiritual world, they were instructed and enlightened as much as they could be at that time ; but they never could acquire the spiritual firmness, force, and efficiency which they would have had, if they had united genuine truth and genuine goodness in their lives in this world.

They never had received the Lord in such a manner that he could operate through them with his great power. This their deficiency they felt and lamented as the church was coming to an end, and more especially when it had come to an end.

And, feeling the distress which existed in the heavens, in

the intermediate state, and in the church upon earth, they were more than ever sensible of their own imperfections and their own weakness; and consequently, from a deeper ground and a fuller heart than ever before, did they look up unto the Lord for relief. They "fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord! to receive glory and honor and power: for thou hast created all things; and for thy pleasure they are, and were created."

These words were uttered, at the commencement of the Christian church, in the hearing of one of the original disciples; and no doubt he was one of the angels who united in uttering them again, at the time of their fulfilment, when that church came to an end. He, and thousands like him, cried unto the Lord for relief; and then these words were fulfilled in their spiritual sense: "And I saw in the right hand of Him that sat on the throne a Book, written within and on the back-side, sealed with seven seals." This Book contained the relief which they asked for: it contained the explanation and the cure of all their troubles. But it was sealed with seven seals: "And no one in heaven, nor in the earth, nor under the earth, was able to open the Book, or to look thereon."

The Book is the Word, or Sacred Scripture. It never was well understood in the church, and, consequently, was not well understood by those who went from the church into the spiritual world. There they learned to understand it better; but not so that it could exert all its power,—not so as to prevent the need of a judgment, or execute one when it was needed. When the Lord was here, he said that the word which he had spoken should judge at the last day. But the Word, or Divine Truth, does not judge while it is in the mind of the Lord himself, nor as it proceeds immediately

from him, nor as it lies in a book, but as it is manifested through the lives and operations of the angels. He does not literally sit upon a throne, and judge: but the heavens are his throne; and he judges when he fills the heavens with his presence. And he thus fills the heavens, when the angels understand, love, and receive him; and they do this, when they understand, love, and receive his Word.

Previous to the time of which we are speaking, their understanding was very imperfect, — not sufficient to protect them from the evils which had come upon them, and by no means adequate to the work which then needed to be done; and it was necessary that they should be made sensible of their imperfections and their weakness, that their minds might be opened to receive power from above. We are not to suppose that there was literally a cry made throughout the heavens, "Who is able to open the Book, and to loose the seals thereof?" But they were brought into such states and circumstances as to make them feel the need of understanding the Book much better than they had done, and, consequently, to make them endeavor to do so. And, being unable to do it themselves, they looked to one another, until they found that no one of them was able to open the Book, or to look thereon.

All these things were permitted by the Lord, that they might be prepared to receive the blessings which he was about to give; and then it was made known unto them, that "the Lion of the tribe of Juda, the Root of David, had prevailed to open the Book, and to loose the seals thereof. And I beheld, and lo, in the midst of the throne, and of the four animals, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the Book out of the right hand of Him that sat on the throne."

Now, why did the Lamb take the Book, and open the seals? or why was the Lord called the Lamb while he was doing this work? To this question, no one upon earth, who has not seen the Book open, can give any answer. The angels give a reason: they say, "Thou art worthy to take the Book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood:" but no one, to whom the Book has not been opened, can understand their answer. But when we know that a lamb denotes innocence, and then understand what is meant by innocence, and why the Lord is so called, then we shall be able to see why he is so called on this occasion.

"Innocence" has various significations. In the lowest sense, a man is called innocent when he has not been guilty of crimes. In a higher sense, he is called innocent when he does not desire to commit them. He is in a still higher sense innocent, when he acknowledges, that in abstaining from crimes, and from the desire to commit them, he was not acting from himself and his own power, but from the Lord and his power; and when he is therefore free from the guilt of ascribing to himself the merit which belongs to the Lord.

But, when a man gets rid of any evil, he does not merely get rid of it, but he receives the opposite good. For the Lord is an infinite fountain of good, and is always endeavoring to communicate of it unto men. Whenever, therefore, he can induce men to renounce any evil, good flows in. Consequently, when a man is innocent, he is not only free from evil loves, but is in possession of good loves; and he does not merely abstain from doing evil, but he does good.

Now, when the Lord was in the world, he fulfilled the law, — he fulfilled the Scriptures. In doing so, he overcame all kinds of evil. And, as he overcame evil, he became recep-

tive of good: so, in the end, he became receptive of all kinds of good.

But something different is to be said of him from what is said of man, because he was not a mere man. He was begotten by the Highest. And as Divinity cannot be divided so as to make other gods, therefore the Father did not produce another internal man distinct from himself, and unite it to the external man which was derived from the mother; but he himself became that internal man to the external man from the mother. The Lord Jesus Christ was therefore internally divine, and externally human. For this reason he spake of the Father's dwelling in him, and being one with him. During his life in the world, there was frequently an appearance of separation between his internal and his external, on account of the hereditary evil from the mother: but, after that evil was overcome and cast out, there was no appearance of separation; and there was no other distinction but that which exists between the internal man and the external, or between the soul and the body. Then was answered this prayer: "I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father! glorify thou me with thine own self with the glory which I had with thee before the world was." Whence it may be seen, that, with him, the process of becoming innocent was the process of glorification,—that is, of making his Humanity divine; and, consequently, that the Lamb denotes Divine Innocence, or, what is the same thing, the Divine Humanity.

Whence it may be seen that the Lord is called the Lamb when he opens the Book, because he made himself Divine Innocence by fulfilling the Scriptures. And this is substantially the same reason that the angels gave, when they said, "Thou art worthy to take the Book, and to loose the seals thereof; for thou wast slain, and hast redeemed us to God

by thy blood." His being slain means the same as his fulfilling the Scriptures; for, in doing this, he was continually denying himself, and all the propensities derived from the mother: thus he was constantly laying down his life, from the moment he came into the world to the moment he left it; or, in other words, he was constantly slain. But he laid down his life that he might take it again: he laid down the life derived from the mother, that he might bring down into his Humanity life from the Father. And from this new life proceeded, and now proceeds, the blood, the holy truth, the Holy Spirit, by which men are redeemed and saved.

By fulfilling the Scriptures, by being slain, by laying down this life, by thus making himself innocence, his internal man was brought down into his external man; his divine love and wisdom, the whole of his Divinity, was brought down and embodied in his Humanity. And, when Jesus was glorified, the Holy Spirit was given. When he was glorified, he brought down his divine love and wisdom into divine human forms, adapted them to human states and capacities, and thus communicated them to all who could be made willing to receive them. And thus, being the source of spiritual heat and light, he is the spiritual Sun. Thus he appeared to the disciples, when they were enabled to see him in his glory; thus he appeared to John, when in the Spirit; and thus he appears to the angels in heaven, since they have become able to see him truly.

By the Book, as before stated, is denoted the Word, or Sacred Scripture. By the writing on the inside is denoted the internal or spiritual sense; and by the writing on the outside is denoted the external or natural sense. The natural sense is Divine Truth expressed according to its appearance to the natural man; and, consequently, it could not be well understood without the light of the spiritual sense. By living according to the precepts of the literal sense, the

minds of men are opened, so that they receive more or less of spiritual light. Accordingly, there always has been more or less of it in the church. In the early days of the church, there was also a belief that there was in the Scriptures a spiritual sense: but they had no means of discovering it; and, consequently, every one was left to his own imagination.

This was the case until the Lamb opened the Book. Then it was revealed, that there is a correspondence between natural things and spiritual; that the Scriptures are written on this principle; that while the literal sense, in some places, treats of worldly things, and in others expresses spiritual things according to their appearance to natural men, the spiritual sense everywhere treats of spiritual things, and represents them as they appear to the spiritual man. By this means the Book was opened, and the doctrine of genuine truth was revealed to mankind.

When the Scriptures are explained on this principle, all the obscurities and apparent discrepancies of the literal sense are cleared up and reconciled. It is on this principle that we have explained the name "Lamb," and shown, that, in a general sense, it denotes innocence; but that, in relation to the Lord, it denotes the Divine Humanity. On this principle, we can reconcile the discrepancy which may be seen in this description: for it is said that there was One sitting on the throne; that the Lamb stood in the midst of the throne; and that the Lamb came and took the Book out of the hand of Him who sat upon the throne. Here there seems to be, in the literal sense, two persons spoken of; and the two at one time occupy the same place, and at another time different places. This circumstance is enough to show to those who have any reverence for the Scriptures, that there is another sense in them besides the literal; and that the things which are spoken of in the literal sense do

not adequately represent the things of the internal sense. But when we know that by Him who sat upon the throne is denoted the Lord as to his Essential Divinity, and that by the Lamb is denoted the Divine Humanity, and that the Essential Divinity and the Divine Humanity constitute one person,—as the internal man and the external man constitute one man,—then the difficulty vanishes away. In the description of the Lamb, he is said to have seven horns and seven eyes, which are said to be the seven spirits of God, sent forth into all the earth. By the seven horns is denoted the power of the Lord in his Divine Humanity; by the seven eyes is denoted his Divine Wisdom. They are called the seven spirits of God sent forth into all the earth, to denote that the Lord, in his Divine Humanity, is everywhere present; and that the Holy Spirit, that proceeds from him, operates upon all.

There are similar difficulties in the literal sense where this subject is treated of in other parts of the Scriptures: as in the Gospels, where the Father, the Son, and the Holy Spirit, are spoken of; where the Father is said to have sent the Son into the world, and the Son promises to send the Holy Spirit. These expressions, taken by themselves and in their merely literal sense, would lead any one to think that three persons were spoken of, and consequently that there are three Divine Persons; whereas this is inconsistent with what is taught elsewhere: as, that there is but one God; that the Father and the Son are one; that he who seeth and knoweth the Son, seeth and knoweth the Father also; and that men are created in the image and likeness of God; and, consequently, that there is a trinity in every man, corresponding to the trinity in the Lord. But if the Book is opened unto us, and we see the subject in the light of the spiritual sense, all difficulties vanish. We see no more appearance of three persons in him than we do in

ourselves: but in him we see that there is an internal man, which, in the literal sense, is called the Father; an external man, which is called the Son; and an operative influence, called the Holy Spirit; and we see that there is the same kind of trinity in ourselves.

The literal sense of Scripture consists almost entirely of these natural appearances, by which spiritual truth is at the same time revealed and concealed. These particular portions have been referred to, because, without a correct idea of the Lord, we cannot understand any thing about his second coming. He may come, and we may not know it; but may, like the Jews, look far off for a thing that is near, and wait for ever for an event that has already taken place.

These natural appearances, by which Divine Truth is covered, are what are denoted by the cherubs, which were placed at the east of the garden of Eden, and a flaming sword, to keep the way of the tree of life. They are the four animals in the midst of the throne and round about the throne, in the midst of which stood the Lamb. They are designed to protect the holy things within. They are so wisely contrived as to admit the worthy, and exclude the unworthy; to admit those who are drawn of the Father,—that is, those who wish to come in for a good purpose,—and to exclude all others. For the same reason, when the Lord was in the world, he did not reveal himself fully to men; he did not commit himself unto them, for he knew what was in them; and, for the same reason, he always spake and acted in parables.

These natural appearances, which exist in the literal sense of the Word, are like the clouds between the earth and the sun. The clouds are produced by the action of the sun upon the earth. They are, as it were, begotten of the sun, and born of the earth. Their materials are from the earth. They rise up between it and the sun. Their

uses are various: for they protect us from too much heat and light; they wash and purify the air, and they water the earth. In all these respects they correspond to the literal sense: in their origin they correspond, and in their uses they correspond.

But, when a church is declining, men think more and more of the natural appearances which arise from their own states, and less and less of what comes down from the Lord. They also select from the literal sense those natural appearances which are most favorable to their natural loves, and then condense and confirm them, so as to exclude the light of heaven. Then they are in the condition spiritually, which we should be in naturally, if our earth were constantly covered with thick, dark clouds,—no sun, no moon, no stars, no blue skies; all shut out from our view but the damp, cold earth, and that seen obscurely.

This state of the church is what the Lord foretold, when he said that the sun would be darkened, and that the moon would not give her light. The sun that he refers to is the spiritual Sun, and the light is spiritual light; for “then,” he says, “the Son of Man shall be seen coming in the clouds of heaven with power and great glory.”

The Son of Man in the clouds is the same as the Lamb in the midst of the four animals. The clouds and the animals have the same signification. The Lamb's opening the Book is the same as the Son of Man's coming in the clouds. The spiritual meaning is, that the Scriptures were to be unfolded, so that the internal sense might be seen in the external. By the Son of Man, and by the Lamb, is denoted the Divine Humanity,—the Divine Innocence, which has been already described. By the power and great glory are denoted the genuine goodness and genuine truth which were to be seen in the Scriptures, when unfolded and understood; the genuine goodness and the genuine truth by which Divine

Innocence was produced ; the genuine goodness and genuine truth by which the Humanity was made divine ; the genuine goodness and genuine truth which come by Jesus Christ ; the genuine goodness and the genuine truth of the Holy Spirit that proceeds from him, accompanied and illustrated by the heat and light of the spiritual Sun.

All spiritual light is the radiance of the Divine Humanity ; all genuine spiritual truths are logical inferences from the Divine Innocence. From this Fountain come down all regenerating and saving, vivifying and protecting, influences. From this Fountain proceed the words, " Come unto me, all ye that labor and are heavy laden, and I will give you rest ; " from this Fountain, the invitation, and the spirit that enables us to comply with it. And when we turn and look upon Him who is speaking to us, and perceive who he is, what can we do but fall down before him, and acknowledge that he is the Lord our God ? When we behold the Son of Man in his glory, what becomes of Arianism and Socinianism ? When we see the Son of Man in the throne of his glory, and all the holy angels with him, what becomes of the idea that there are three persons in the Godhead, and of all the false doctrines which are derived from that idea ? What becomes of darkness, when the Sun is shining in his strength ?

Before the Book is opened, some of the natural appearances of the literal sense seem to be obstacles in the way of our seeing things spiritually and truly ; but, when the Book is opened, the obstacles are transformed into aids. The clouds either become transparent, and so enable us to look directly in the face of the sun without danger, or they take positions so as to reflect, diffuse, and even increase, the light of it : they also, by their bright sides and their dark sides, show us that they are not sources of light, — show us that there is but one Source, and show us where to look for it.

So, if we consider the natural appearances of the literal

sense as represented by the four animals, we perceive that they are continually crying, "Holy, holy, holy, Lord God Almighty!" and that, as the Lamb opens the seals, they call upon us to come and see the things that are unfolded. And when genuine goodness and truth begin to shine forth out of obscurity, and all the wise and good "fall down and worship Him who liveth for ever and ever, the four animals say, Amen." They embody and confirm the things which come down from above.

That He who is represented by the Lamb should open the Book is altogether in character; for it is a continuation of the work that he was doing while here. Good laws, and instruction with respect to outward conduct, had been given to the Israelites in an intelligible form; and, besides, a vast amount of truth was given in the internal sense of the Scriptures, where the external sense taught nothing but the mode of performing external rites and ceremonies. The Israelites had no taste for internal things, but were much affected by externals. They were punctilious in trifles, but negligent in the weightier matters of the law. They had, consequently, so misunderstood and perverted the Scriptures, that it was necessary for the Lord, when he came, to spend much time in removing traditional rubbish, and showing how the Scriptures should be understood,—showing what was allowed on account of the hardness of their hearts, and what was from the beginning; what was from the Lord himself, and what from the fathers. And, after his resurrection, it is said that he began at Moses and all the prophets, and expounded unto them in all the Scriptures things concerning himself. He taught them that all things must be fulfilled which were written in the law of Moses and the prophets and the Psalms concerning him. He then opened their understandings, that they might understand the Scriptures; that is, while he was giving them instruction

in an outward way, he operated upon them by his Spirit, and enabled them to receive the instruction. By his Spirit, he communicated to them such feelings and thoughts as he had after fulfilling the Scriptures, and in consequence of fulfilling them. He caused them to look upon the work as he did, and in some degree to feel about it as he did. And afterwards they said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened unto us the Scriptures?" Their hearts were made to burn, because he communicated to them something that was in his own heart,—some of his love, and some of the heat of it.

He communicated to them as much of his love and of his wisdom as they were qualified to receive; and it was of use to them and to their successors in the Christian church: but it was little in comparison with what he communicated to them and to other angels of that church seventeen hundred years afterwards. Their minds were not then opened; and they had no adequate idea of their own capacities, or what they were created to receive. It was not the wish of the Lord to communicate his Spirit in such a limited measure; it was not the height of his desire to produce such imperfect men as they were. His love is infinite; and it is the love of doing good, and communicating. He loves to communicate of his own unto others. From this love, he creates others to receive what he gives; and, on account of the greatness of his goodness, he has the greatest desire to give the things which are highest and best. These things are his own love and wisdom. These are the source of all other good things, and the end for which they are given. To man all good things are given, from highest to lowest. To man he has given dominion over all other works of his hands; or, rather, he has made arrangements to give it to him, when he is prepared to exercise it. And he will be prepared,

when all the things in himself are arranged in their true order ; when the more noble things in him are regarded as more noble, and the less noble are regarded as less noble ; when love to the Lord and the neighbor becomes the ruling love, and love to self and the world becomes a subordinate love. This is the order of things in the Lord himself ; it is the order which man was created to be in ; it is the order which is taught in the Word ; it is the order into which the Lord brought his Humanity by fulfilling the Word ; the order in which it was after it was made divine ; it is the order into which men are brought by regeneration. When they come into this order, he can dwell in them, operate in them, and bless them. They receive his love and wisdom ; and, by receiving them, they receive him, and are conjoined to him.

After the resurrection, in speaking to the disciples of what was past, the Lord said, "Ought not Christ to have suffered these things, and to enter into his glory?" By "these things," he meant, not only the crucifixion, and the circumstances of it, but all that he had previously passed through in fulfilling the Scriptures ; and by the "glory" which he entered into is meant the state in which he was after he had fulfilled the Scriptures. The disciples had seen his outward life and conduct, and had been with him during his trials ; and they had also seen the outward appearance of his glory when he was transfigured on the mount, and had seen him appear more or less glorious at other times : so that there was a sense in which they could understand him ; but it was a very external sense. In this conversation, he opened the Scriptures to them, so that they could understand the subject in a more interior manner, but not so clearly as to enable them to explain it unto others. But, when the Lamb opened the Book, he gave the internal sense of all that he had suffered, and of the glory which he

entered into. And he gave it to us, not in conversations which cannot be perfectly remembered, nor in occasional states of illumination which are indistinct and evanescent; but in books, which we can keep in our libraries, and study as we have opportunity.

By revealing this internal sense, he has shown to all the original disciples, and to their successors who have become angels, as well as unto us, what he was doing internally, in himself and in the spiritual world, while he was upon earth.

In himself, — that is, in his Humanity, — he was resisting and exterminating all the evil and false propensities inherited from the mother; and, as these were gradually removed, he gradually brought down the opposite goods and truths from his internal Divinity. He was fulfilling the Scriptures, and thus bringing every thing into divine order; he was preparing the way for his internal man to come down into his external; he was exalting valleys, and bringing down mountains; he was making crooked things straight, and rough places plain; and, when the work was finished, the Divine descended, and filled the Human; the glory of Jehovah was revealed, and all flesh — all who were in a suitable state to see it — saw it together.

And, while he was performing these works in his own Humanity, he was performing similar works in relation to all the angels, all the good spirits, and all the evil spirits, who had gone into the spiritual world during the previous dispensation; for, by being born of a woman, and thus taking upon himself our nature, he gained access to them all, and operated directly upon them all. The works which he did in himself, he at the same time did among them. The order which he established in himself, he established in them. When he exterminated things from himself because they were evil, he caused those spirits, in whom similar evils

existed but did not predominate, to see them, and to put them away ; and, when those in whom such evils predominated saw what was done, they regarded themselves as condemned, and fled away. When he exalted any thing in himself, he exalted it in those around him ; and those in whom it existed in an eminent degree were exalted. And, in like manner, the things which were made subordinate in him were made subordinate among them. Of his fulness did they all receive, and grace for grace. All together they were a likeness of him. And as the graces were arranged in him, so were the graces arranged among them, and so were they themselves arranged. Thus were they brought into such a state as to receive him, and to act from him.

And though he did not come to condemn, but to save, yet by coming, and by his efforts to save, his light was made to shine upon the evil as well as upon the good. And as the evil were made miserable by it, and hated it, therefore they fled away into outer darkness ; and there they arranged themselves according to their kinds and degrees of opposition to the light, thus in a form opposite to the form of heaven.

These are but a few out of the millions of rays which constitute the light of the spiritual sense, which constitute the glory of God, and which were revealed when the Lamb opened the Book. This is the time which he referred to while he was visibly present with the disciples,—the time when he would no more speak to them in parables, but would show them plainly of the Father. The parables of his life were unfolded ; the internal of all that he did and said was revealed ; and the internal of himself was revealed. Then the spiritual clouds were opened ; and the disciples who had seen him, but understood him obscurely, and all their successors in the Christian church who had read about

him and believed in him, but understood him obscurely, could see the Son of Man coming in the glory of his Father, — could see that the Father was in him, and was one with him, as the soul is in, and is one with, the body. They also learned to understand the works of love and mercy which he was doing while in the world, and is always doing; and consequently loved him better than ever before.

The spiritual sense of the coming of the Lord is his coming to our spirits; and he comes to our spirits when we learn to know and love him. He is near in proportion to our knowledge and love; and, when he comes near unto us in this manner, — that is, by means of our knowledge and love, — he comes into us. He comes into our spirits, dwells in them, and operates in them. It is in this sense that he came more fully into the angels of the Christian heaven, when the Lamb opened the Book unto them, and when they were consequently able to know and love him better than before.

There are also several reasons why the presence and influence of the Lord were then manifested in an unusual degree. In the first place, the angels of the Christian heaven were in an uncommonly receptive state. This was because they had become sensible of their imperfections and deficiencies. Disorders existed. The angels in the lowest part of that heaven were, as before stated, infested by evil spirits, who appeared like good spirits. They were consequently brought into states of suffering. This affected their nearest neighbors, and then those who were more remote, until all were affected. Their feelings of love and compassion had been excited; and they had been making efforts to relieve their neighbors, and remove the cause of their suffering; but they were unable to do so. They had also been looking unto the Lord for assistance; but they did not look in the right manner, and therefore his power was not present to

heal them. They had been looking to the Scriptures to learn the cause of their trouble, and how to remove it; but the Book appeared to be sealed with seven seals. And when they perceived that the Lord was not as near to them as they needed to have him, and that they did not understand the Scripture as well as they needed to understand it, they knew that there must be some fault or deficiency in themselves. They were consequently brought into a state of deep humiliation. By this means, the obstructions were removed, and their minds were opened towards the Lord more than ever before. When the way was thus prepared, he came; and he came in the very manner that they needed to have him come in. He opened the Book; he opened the clouds of the literal sense, and showed himself unto them. He showed them how he came down unto us, took upon himself our nature, fulfilled the Scriptures in it, made it Divine. Thus, while he was opening the clouds of the literal sense, he opened the clouds of his natural humanity and his natural life, and showed them his Divine Humanity and his Divine Life. He showed them, that, in doing all these things, he was acting from love towards them. Now, by the process of learning these things, of studying them so as to understand them, by loving them, and by loving him on account of them, their minds were made to follow him, to go through what he went through, to do what he did, to feel as he felt, and finally to come into a state corresponding to his state after his Humanity was completely glorified. Thus we see that this part of the revelation that was made when the Book was opened was most perfectly adapted to bring them under his influence, and to fill them with his presence: for all that is ever wanting for this purpose is that angels and men should be in a state to receive; and they are in a state to receive, when they are in a state corresponding to his state.

There is also another part of the revelation then made, which was equally well adapted to produce that effect; for, while the Lord was doing in his Humanity the works which we have just now been considering, he was forming the ancient heaven, which consisted of all the righteous who had lived between the time of the flood and the time of his coming. They had lived in expectation of his coming; for it had been foretold to them: but their understanding of him, and of the work which he was to do at his coming, was very imperfect. For this reason, he could not beforehand come into them so fully as to protect them from all disorders among themselves, and from the infestations of evil spirits, who pretended to be, and who outwardly appeared to be, good spirits. They had by this means been brought into states of great distress and anxiety. When they looked unto the Lord for deliverance, they were in such a condition that they could not be delivered immediately; and, when they looked into their Scriptures to learn the cause of their troubles, they could not understand them well enough to ascertain what it was, and to remove it. All this distress, and all these efforts, though unsuccessful at the time, were still useful to them as means of preparing them to receive him at his coming, and of preparing them to allow him to perform in them the works which needed to be done.

And, when he came by taking upon himself our nature, he took upon himself the necessity and the means of doing all that needed to be done for their deliverance from evil, and their establishment in heavenly order. By fulfilling the Word in their presence, he enabled them to understand it; then, by believing in him, by following him, and conforming to his precepts, they receive him, his works, and his salvation, into themselves.

All these things, and thousands besides, were contained in the Book which was opened by the Lamb in the presence

of the angels of the Christian heaven. By this means, it was made manifest that the ancient heaven was, at the first coming of the Lord, in a condition similar to that of the Christian heaven at his second coming; and, from what he did at the first, it could be seen what needed to be done in the second. By the opening of the Book, and by the opening of their minds, the Lord gained admittance, and the work was begun.

The angels from the Christian church were distinguished into three classes, and constituted three heavens. The Lord, at his coming,—that is, when the Book was opened,—was received first, and in the fullest manner, by those in the highest or third, then by those in the second, and then by those in the first or lowest. For he is in the highest or inmost; and, as he descends, the highest or inmost faculties of angels and men receive him first; and, when these are filled by his presence, he descends to those which are lower; and so on, till the whole man is filled with the Divine Humanity. Accordingly, when the Book was opened, and the Lord came, he became manifest first to those who were in the highest heaven, because their minds were opened in the highest degree; and, when they were filled with his presence and influence, then he descended to the second, and then to the first. At the same time, the influence of the third flowed down into the second, and then the influence of both the third and the second flowed down into the first. Thus all three of the heavens were arranged in order; all became as one man, having higher organs and lower organs, having higher faculties and lower faculties; and all were filled with the same spirit and the same life,—the spirit and the life of the Divine Humanity.

When the angels of the highest heaven had learned to acknowledge the Lord, and were filled with his presence, “they sung a new song, saying, Thou art worthy to take the Book, and to open the seals thereof: for thou wast slain,

and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation ; and hast made us unto our God kings and priests : and we shall reign on the earth." This was called a new song, not because those who sung it were previously entirely ignorant of the Lord, and of what he had done for their salvation ; but because, when the internal sense of the Book was revealed, they understood him, and what he had done, so much better than ever before.

After this, John says, " I beheld, and I heard the voice of many angels round about the throne, and the animals, and the elders ; and the number of them was ten thousand times ten thousand, and thousands of thousands," (by these angels are meant the angels of the middle heaven), " saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." These were the sentiments which flowed from their hearts, when they were filled with the divine presence.

And when, at length, the Lord had descended into and filled the lowest heaven, then it is said, " And every creature that is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and glory, and honor, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.

" And the four animals said, Amen.

" And the four and twenty elders fell down and worshipped Him that liveth for ever and ever."

The Book — that is, the Sacred Scripture — is a revelation of the Lord and of his will. The external sense of it relates principally to external conduct, and the internal sense to the internal conduct, — to the exercise of the will and understanding, — to the affections and thoughts.

When the Book is opened, those who come unto it, whether they live in this world or the other, can see what the state of their minds should be, and how they ought to feel and to think, while they are doing the things which are taught in the external sense. They can see, that, while people are acting in a similar manner outwardly, some of them are acting from heavenly principles, and are connected with heaven as to their interiors, and others are acting from the opposite infernal principles, and are connected with hell.

Thus, when the Book is opened, the minds of those who come to it are opened. They can see how it ought to be understood; and with this they can compare the manner in which they have understood and are inclined to understand it. They can see how they ought to act, and how they have acted, and are now inclined to act. The Book is opened by the Lamb; and, when it is opened, it enables us to understand him. It shows us the quality of Divine Innocence, the quality of Divine Love and Divine Wisdom. It is the source of light to the highest angels, as well as to the lowest men. In it the highest angels behold something infinitely higher; so that the purest have the means of becoming purer, the wisest of becoming wiser, and the best of becoming better. In this they rejoice; for this they are thankful; because they love Him who is in the highest, and they have a genuine affection for the things which proceed from him. As to the imperfections and impurities that become visible in them as they advance, they have no affection for them, but desire to be delivered from them, that they may receive the pure and perfect things which come down from above. This is the case with all in the heavens, but in a less degree in the lower than in the higher. Consequently, they all, in a greater or less degree, rejoice in the light, and cheerfully come unto it, that they may examine themselves by it, to see what is of the Lord, and what is not; to see what they

should adhere to and cherish, and what they should break off from and abandon.

Such is the order of things in the heavens; but, among evil spirits, it is the reverse. They reject what angels love and cherish; and they love and cherish what the angels reject. To them, heavenly feelings and thoughts are altogether disagreeable and distasteful; but evil feelings and false thoughts are altogether agreeable and delightful.

But, as stated before, there is an intermediate place, where the spirits who go from the earth are prepared for heaven or hell. All of them are interiorly good or evil; and the principles which are established within will at length remove all obstructions, come forth, and prevail throughout the whole man; but, for a time, it is necessary that they should be allowed to remain together, in order that they may be separated in freedom.

And, as stated before, there was, before the Book was opened, a great accumulation of those in whom heavenly principles and infernal principles were mixed up together; and there was not spiritual light enough to distinguish and separate them by it: for there had been in the Christian church much obscurity on the subject of the Trinity, — a subject from which, when it is well understood, spiritual light goes forth upon all other subjects; and from which, when it is not understood, darkness goes forth. There was, consequently, much obscurity on the nature and efficacy of faith, of charity, and of good works.

But, when the Book was opened, when the internal sense was unfolded, and genuine truth was revealed, then the angels were in a state to receive the Lord more fully than ever before; and consequently he came down, and filled the heavens with his power and glory. The angels could see that he was one person; that the Father was in the Lord Jesus Christ, as the soul is in the body; and that the Holy

Spirit is his operation. They looked to him alone. Their eye was single ; and consequently their whole body — the whole body of each and of all together — was full of light. They could see the nature and efficacy of true faith, when they saw what his faith was during the process of glorification : the nature and efficacy of true charity could be seen in his charity ; and the nature and efficacy of good works could be seen in his works, when illuminated by their spiritual meaning. His glory was revealed throughout his heavenly kingdom ; and all who were within the limits of it saw him together. His power and his glory, his life and his spirit, pervaded the whole, and animated the whole, as the soul the body.

When the heavens were thus filled with the presence of the Lord, they had an abundance of power to protect themselves from the infestations of evil spirits. The light of truth shone so clearly from the centre to the circumference of his kingdom, that there was no longer any opportunity for making good appear to be evil, or evil good ; the true to be false, or the false to be true ; nor the true to be evil, nor the false to be good : consequently there was no longer any power to deceive even the lowest of the angels in the lowest heaven. The presence of the Lord had given even them a power over all the power of the enemy, so that nothing could by any means hurt them.

And their power was not limited to acts of self-defence within their own borders : their interests and their duties required that they should go beyond ; but not as natural, unregenerate men would go. They felt no resentment on account of what they had suffered from evil spirits ; they felt no disposition to punish them : on the contrary, they would, if possible, have done the evil spirits good. Of this, however, they had no hope. But still they had occasion to go forth among evil spirits, and into the societies of the imagi-

nary heavens, to deliver captives, and to bring forth prisoners out of the prison-house ; for many of their brethren had been carried away captive, and were held in bondage in those false heavens. They were carried away by being deceived, and were held in captivity by continuing to be deceived. They were good people ; but they were weak, were not intelligent, were not strong in the truth, and were liable to be drawn into snares by false notions of charity and liberality. To such people, the angels could be of service ; and to such they were sent.

The state of the angels, their disposition, and their duties, at that time, are manifested in the spiritual sense of the following words : " And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the rising of the sun, having the seal of the living God : and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." As each one of the angels represented a quarter, therefore the four represented the whole ; that is, all the angels. By the four winds is denoted the influx of the angels into the minds of the spirits who were beneath them in the false heavens. It is said that the angels had power to hurt the earth, the sea, and the trees ; because their power was such, that, if they exerted it without restraint, they would instantly have demolished and swept away all those imaginary heavens, and all who dwelt in them : but, in doing so, they would have swept away and destroyed some who might with gentler treatment have been saved.

Accordingly, another angel was seen ascending from the rising of the sun, crying, " Hurt not the earth, nor the sea,

nor the trees, until we have sealed the servants of our God in their foreheads." This angel, together with what he said, represents the influx of love and mercy from the Lord into the minds of all the angels; leading them to act from a love of saving all that can be saved, and not from a love of ruling, of punishing, and destroying. It is from love and mercy that he acts; and it is from the same love that they act in whom he dwells. Therefore they restrained their great power within the limits of mercy, and made it the servant of love, while they went down into the spurious heavens and explored them, that they might discover and deliver all who were capable of living among real angels, but were held in captivity among those who pretended to be angels.

And as they were exploring the abodes of hypocrisy, as with a lighted candle, to find the sincere, some of their light necessarily fell upon the hypocrites; and, where it fell, it showed the quality of what it fell upon. For the light which they carried with them was not the light of the merely literal sense; for that light is sometimes darkness, and has often been used to support the powers of darkness: but it was the light of the literal sense illustrated by the spiritual. It was such light as came out of the Book, when it was opened. It was not the light of the clouds when self is in them, but the light which they give when the Son of Man is in them. It was the light of such doctrines as produced the Divine Humanity, and as proceed from the Divine Humanity,—of such doctrines as produce heavenly humanity, and come down from the Lord out of heaven. These doctrines are the heavenly doctrines of the New Jerusalem,—the "Doctrine concerning the Lord," the "Doctrine concerning the Sacred Scripture," the "Doctrine concerning Life," and the "Doctrine concerning Faith." These doctrines grant no indulgences, allow no substitutions, no subter-

fuges, no evasions; but require the whole man, — the will, the understanding, and the life. They are the means by which men are regenerated and saved.

With these doctrines, the angels came forth to save all that could be saved. They came down into the spurious Heavens, and preached the doctrines. They came forth from the Lord, to gather his elect from the four winds; and while they were proclaiming the name of the Lord, and preaching the doctrines of the New Jerusalem, the elect listened to them. They knew the voice of the Shepherd; and they followed him. There was something in them that responded to him, and to all that he taught. They were drawn of the Father, and therefore came unto the Son. They were his sheep, and therefore heard his voice.

They had been deceived, had been led astray, held in bondage like Israel in Egypt, had been made to serve, were defiled by the company which they had been in, and then had but little life remaining in them: but, when they heard his voice, all the life which they had in them responded to it; and, as they became acquainted with the doctrines which were then revealed, they perceived that they were in agreement with their interior life; that they were the true doctrines of life, — the means of procuring it, of increasing it, and of protecting it. And very soon they began to see that they had been deceived; that the condition which they had been in was not a heavenly condition; that it was not heaven, but a counterfeit of it; and could see that the influence of those around them was not adapted to increase their interior life, but to suppress and smother it. Accordingly, they desired to be delivered from their present condition, that they might dwell where they could breathe freely, speak freely, and act freely.

And while these changes were taking place in them, their oppressors were looking on. They heard something of the

new doctrines; they saw the effects of them, and were filled with alarm. They valued the presence and influence of those whom they were holding in bondage, as means of supporting the illusion which they desired to keep up,—as means of confirming themselves and others in the belief that their false heavens were true heavens. Their servants were the salt of their earth; and they knew it. And, besides, flashes of heavenly light were breaking into their minds more and more powerfully and more and more frequently, showing them what was within them, and thus showing them that the heavenly appearances which they had raised up around them by fantasy—by willing to deceive and to be deceived—were nothing but a vain show. Hence they were filled with terror, and consequently were more than ever unwilling to let the people go; but, the more they strove to prevent them from going, the greater were their sufferings. Vials of wrath were poured down upon them, and plagues like the plagues of Egypt; for, in their efforts to retain their servants, they came near to them, and came under their influence. This showed them their own states, and the evils which were in them. It made them see themselves as they appear in the light of heaven,—a sight which filled them with torment. All the time that their efforts continued, the light was increasing; and, as the light increased, their torment increased, until they were fully convinced that the pains of hell were more tolerable than those which they suffered when exposed to the light of heaven. Then they abandoned their delusion, suffered their fantasies to dissolve, and fled from the light by plunging into the abodes of darkness,—abodes which are mercifully allowed to exist as places of refuge for the wicked.

Then was fulfilled what is foretold by the Lord in these words: "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend,

and them who do iniquity. Then shall the righteous shine as the sun in the kingdom of their Father." By the righteous here are not meant all of that character, but that part of them denoted by the wheat growing among tares. When they were delivered from the presence and deadening influence of hypocritical spirits, they became in a high degree receptive of the genuine love and wisdom which proceed from the Lord, and which cause him to appear as a sun in the heavens.

"And I saw a great white throne, and Him that sat upon it, from whose face the earth and heaven fled away, and there was no place found for them." By the throne is denoted the New Heaven; by Him who sat upon it is denoted the Lord filling heaven by his presence. It is said that the earth and heaven fled away from before his face; where by earth and heaven are denoted the counterfeit heavens and churches in the world of spirits. That they fled away from before his face denotes that they could not endure his presence as manifested in the true heaven. The throne is called great on account of the goodness which the angels receive from the Lord, and manifest in their lives; and it is called white on account of the wisdom which they receive from him, and manifest in their lives. The love and wisdom manifested in them were genuine love and wisdom; and, in the presence of the genuine, the counterfeit is detected and exposed.

It is said that the books were opened; and by the books are denoted the minds of spirits: by the books being opened is denoted that their minds were opened, so that the internal and real quality of them was made manifest.

"And another book was opened, which was the Book of life. And whosoever was not found written in the Book of life was cast into the lake of fire." By the books, as before said, are denoted the minds of men; but by the Book

of life is denoted the mind of the Lord himself. It is the Sacred Scripture, by which his mind is brought down to our apprehension. It is called the Book of life, because it proceeds from Him who is life itself, because it contains the laws of life, and because it gives life to those who receive it and conform to it. The Book is open, when the literal sense of it is illustrated by the spiritual, so that we can see the genuine goods and truths which are contained in it. The expression, "to be written in the Book," or "to have one's name written in the Book," is not to be understood literally, but spiritually, and according to the nature of spiritual things. A man is written in the Book by having the Book written in him, as we say that a man comes into heaven by having heaven come into him. And he has the Book written in him, when he has the contents of the Book transcribed into his mind and life; or, in other words, when he understands, loves, and does the things written in it. Then the Book is in him, and he is in the Book.

By the lake of fire is meant the infernal world, all the inhabitants of which act from the evil loves, which are here denoted by fire.

The throne was set in heaven when the Lamb opened the Book; when the Son of Man came in the clouds of heaven with power and great glory; when the Son of Man sat in the throne of his glory; when the internal sense of the Scripture was opened, and the heavens were filled with the knowledge of the Lord as the waters cover the sea; when the heavens were filled with his presence and influence. Then, in relation to those who are willing to receive him, he appears as a Saviour, full of love and mercy; but, in relation to those who are not willing to receive him, he appears as a Judge on the judgment-seat, full of severity and cruelty, and surrounded by those who are ready to execute his will.

But hereafter the heavens will continually and for ever be filled with his presence and influence, the Son of Man will continually and for ever sit in the throne of his glory, and the work of mercy and of judgment will be continually and for ever going on : consequently there will be no more accumulations, in the intermediate state, of those who seem like Christians outwardly, but inwardly are evil spirits ; no more spurious heavens will be allowed ; but men will be severally and successively judged soon after they go into the spiritual world ; and, consequently, no other general judgment will ever be needed.

T H E N E W H E A V E N .

BY REV. T. B. HAYWARD.

THE NEW HEAVEN.

THE Last Judgment and the New Heaven are subjects inseparably connected. They stand to each other in the relation of cause to effect, or the one as existing for the sake of the other. The approach of the New Heaven, or its descent in the heavens from the Lord, was the cause of the Last Judgment; and that judgment was executed in order that the New Heaven might be formed without obstruction or hinderance. Thus intimately connected, it is impossible to treat either of these subjects separately from the other. The endeavor will be, on the present occasion, to treat of the former only so far as may be necessary to illustrate the latter.¹

Contrary to the universal understanding, expectation, and belief, throughout the Christian church from its beginning, we are taught by Emanuel Swedenborg that the Last Judgment took place in the spiritual world.²

And here it may be well, perhaps, to correct a somewhat similar error, which is believed to be more or less prevalent in the New Church, in regard to the contents and tenor of that book of the Word called the Apocalypse, or Revelation, which treats of the Last Judgment and of the New Heaven. Swedenborg sometimes says, in general terms, that this book does not relate to the progressive history of

The ancient heavens are those which were formed from the churches or dispensations that existed before the time of the Lord. They were from the Most Ancient Celestial Church, which was before the flood; from the Ancient Spiritual Church, which was after the flood; and from the same church as it became natural from Heber, and corporeal and sensual with the Israelites. From these were formed three heavens, — a celestial, a spiritual, and a natural; a highest, a middle, and a lowest; or, inverting their order, a first, a second, and a third. These are the ancient heavens, of which we shall have occasion to say more hereafter.¹⁰

The Christian heaven is below these heavens. That it is entirely distinct from them is learned from the Scriptures. It is said, in a passage relating to the Lord's life in the flesh, that "the Holy Spirit was not yet, because Jesus was not yet glorified." And the Lord says to the disciples, "It is expedient for you that I go away: for, if I go not away, the Comforter will not come unto you; but, if I depart, I will send him unto you." And, when he was about to ascend from them into heaven, — that is, when his Humanity had become so completely Divine that they could no longer see him even with the eyes of their spiritual body, — it is said that "he breathed on them, and said, Receive ye the Holy Spirit." From these passages, we learn, that, when the union of the Humanity with the Divinity had become complete in him, there went forth from him an entirely new divine influence, such as he had never before exerted upon angels, spirits, or men, — an influence as different and distinct from that which had been given before as the teaching in the Gospels is from that of the Old Testament; as different as the "grace and truth which came by Jesus Christ" are from "the law that was given by Moses;" as different as the idea and the worship of "the Lamb of God, that taketh

away the sin of the world," are from the idea of an invisible God who is adored unseen. All the influence which the Lord had previously exerted upon men was still continued, and even increased ; and there was now superadded to all this the direct influence of his own Spirit from his Divine Humanity upon all men personally, as far as they could receive it. And though this new divine influence, the Holy Spirit, thrilled through all the heavens when the Lord ascended, yet those who subsequently were born, were educated, and lived, under its influence, must evidently be distinct in genius from any that were from the preceding ages or dispensations.¹¹

This new and peculiar divine influence thenceforth affected all men, whether in Christendom or out of it, and constituted them all to be of the Christian dispensation ; so that this dispensation, as indeed each of those that preceded it, was altogether catholic or universal.¹²

That the heavens are distinct from each other, and that the Christian heaven is below the ancient, is evident from the image seen by Nebuchadnezzar ; which is thus described : "This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, and his feet part of iron and part of clay." The three superior parts, consisting of gold, silver, and brass, represent the three dispensations which existed before the time of the Lord ; and the legs of iron, and the feet of iron and clay, represent the Christian dispensation ; and all of them equally represent the several heavens from those dispensations. The heavens denoted by the gold, the silver, and the brass, are the ancient celestial, spiritual, and natural heavens, under each other in order ; and the Christian heaven, denoted by the lower parts of iron and clay, is manifestly below them.¹³

The distinctness of the heavens is equally evident from the

four beasts described in the seventh chapter of Daniel ; for it is said that they were "diverse one from another."¹⁴

The "FOUR HEAVENS," says Swedenborg, "are so entirely distinct from each other, that no individual can by any means pass out of his own into that of another." And again he says, "No one can ascend from a lower heaven, or descend from a higher. Whoever ascends from a lower to a higher heaven is seized with painful anxiety ; nor can he see those who dwell there, still less converse with them : and he who descends from a higher to a lower heaven, is deprived of his wisdom, stammers in his speech, and is filled with despair." Angels do, however, ascend and descend from one heaven to another, on special occasions and for special uses ; but "then they are previously prepared, and encompassed by intermediate angels, by whom communication is effected. Hence it is evident that the heavens are most distinct from each other." Such is their distinctness, that, in general, they communicate only by influx, such as is the communication between the spiritual world and men on earth.¹⁵

The ancient heavens appear to be rarely spoken of in the Apocalypse, and but little concerned in the events in the spiritual world which it describes. The only heaven of which that book treats distinctly and at large is the Christian heaven, old and new ; together with the first heaven, which passed away, and which also was from the Christian dispensation.* The question is suggested, whether Swedenborg's long intercourse with and labors in the spiritual world were not chiefly limited to the Christian portion of it, and com-

* The translation of the "Apocalypse Revealed" often gives a wrong impression on this subject, by using the term "universal heaven" where the word translated "universal" is *universus*, not *universalis*, and means "entire, whole, all together, collective." In the passages in question, the meaning is the *entire heaven* spoken of, not the *universal heaven* composed of all the heavens. A careful study will show that it is the "Christian heaven" which is meant.

Paratively little concerned with the ancient heavens or the ancient hells.¹⁶

The ancient heavens were undoubtedly interested in and affected by the events that took place in the spiritual world at the period of the Last Judgment. Through them must have come down the influx from the Lord, which produced that judgment, and created the New Heaven; and there was doubtless great joy in those heavens at these events.¹⁷

The Christian heaven, which is thus below the ancient heavens, is, like each of them, distinguished into three heavens, — a lowest, a middle, and a highest; or a first, a second, and a third: and, though it would undoubtedly be correct to say a natural, a spiritual, and a celestial, yet these terms, as applied to it, must not be taken in the same sense, the same extent, and the same fulness, as when generally used in reference to the three ancient heavens.¹⁸

But, whatever was the spiritual character of this heaven before the Last Judgment, it is important that the following things be borne in mind: First, that this heaven was below the ancient heavens; Secondly, that it was distinguished into three heavens; Thirdly, that it is spoken of as consisting of superior and inferior heavens, as the heavens in general often are; and, Fourthly, that it is the only heaven materially concerned in the Apocalypse.¹⁹

It may be well to explain here what is meant by the superior and inferior heavens. The heavens are three, — the celestial, the spiritual, and the natural; or the inmost, the middle, and the lowest. "The third or inmost heaven is conjoined with the second or middle heaven by intermediate angels, who are called celestial-spiritual angels, and spiritual-celestial. These, together with the angels of the third or inmost heaven, constitute the superior heavens; but the rest in the second or middle heaven, together with those

who are in the first or ultimate heaven, constitute the inferior heavens." ²⁰

In considering the subjects which will pass before us, it is also necessary to carry with us a true idea of the general order of the spiritual world. In that world, the heavens are above, and the hells beneath; and in the midst between them is an intermediate region or state, which is called the world of spirits. Into this intermediate region all pass immediately on leaving the natural world; and here they are sooner or later prepared for heaven or for hell, and at length pass upward or downward to their own place. Thus the spiritual world consists of three regions, — heaven, the world of spirits, and hell. ²¹

The Christian heaven, as regards its formation and organization, commenced from the time of the Lord. From the beginning of the Christian dispensation, down to the Last Judgment in 1757, all the good who passed into the spiritual world were, after preparation in the world of spirits, taken up into this heaven; all who died in infancy during the same period, from all parts of the world, also passed into this heaven; and all those who, as Swedenborg describes them, "were not only internally but also externally evil," and who passed into the spiritual world from the beginning to the end of that dispensation, were "separated, and cast into hell." It may not be improper to add, that the hells from the different dispensations are as distinct as the heavens. ²²

We thus see that the Christian heaven was constantly in the regular process of accumulation, formation, and organization, from the Lord's time down to the Last Judgment. ²³

Nor was it composed of Christians merely. All who lived in charity during that dispensation passed into it, of whatever nation or religion they were. In it was a Christian, a

Mahometan, a Jewish, and a Heathen department, in which were Christian, Mahometan, Jewish, and Heathen heavens respectively. It was called the Christian heaven, not because it was composed of Christians, but because those who went into it were born and lived during the Christian dispensation, and under the influence of the Holy Spirit.²⁴

But, even from the time of the Lord, a very different class of spirits, from either the good or the evil here spoken of, were constantly passing into the spiritual world. In the Christian church, from the earliest times, there has always been a class of persons who identified themselves with the church; attended its worship, and engaged in it often with zeal and fervor; partook of the sacraments of the church; learned its doctrines, and talked much of them; spoke often upon religious subjects; were pious and devout in their conversation and demeanor; lived lives that were outwardly moral and correct; in short, so far as could be seen, were in all the good that society was acquainted with, and in a sufficiency of the truths or doctrines which the church taught them; became, many of them, ministers and dignitaries of the church, teachers and expounders of its doctrines, and the greatest champions in their defence; but in all this had no genuine love of the Lord, no true love to the neighbor, and consequently no real spiritual life. They appeared to others to be good Christians; undoubtedly considered themselves as really so; supposed that they were living lives of genuine piety; regarded themselves as doing much good by their pious example and religious instruction; and fully expected to be taken up into heaven immediately on going into the spiritual world. Many such persons were constantly passing into the spiritual world during the whole of that dispensation; for many such were always found in the church.²⁵

And here it is necessary for us to have a correct idea of

the grounds on which any one is taken up into heaven after passing into the spiritual world.²⁶

In the Lord, love and wisdom constitute his essence, and make up his whole character. His love resides in his divine will, and his wisdom in his divine understanding. He made man with a will and an understanding, in order that he might receive a finite portion of his love and wisdom, or, what are the same, of his good and his truth, from him. Man receives from the Lord good in his will, and truth in his understanding, and puts them forth in his life. In the Lord, love and wisdom, or good and truth, are perfectly united, and make one; and they must be united in man. Truth is revealed by the Lord to teach us how to live the life of heaven,—the life of love to others. He who has received in his heart any particular kind of good from the Lord, loves, when he meets with it, the truth which corresponds to that good, and gladly lives as it teaches. Thus the good and the truth are united in him in affection, and make one; and, so far, he is a man of the church. Such is the entire life of the angels. All the life that is in them, and all the life that proceeds from them, consists of the loves of their hearts united to the truths of the Lord's Word. This is called, in the doctrines of the New Church, the heavenly marriage; and it is said that heaven consists in the marriage or union of love and wisdom, or of good and truth. This marriage or union takes place in the angels, and constantly exists in them. In their whole man, love is united or wedded to wisdom, and good is united or wedded to truth; and it is this that makes heaven in them: for it is within them, and not without them.²⁷

Every one, who passes up into heaven from the world of spirits, passes up thither by virtue of what is within him. No one can pass up thence into heaven, unless some good be thus united with some truth within him in affection and life.

Neither good alone nor truth alone will carry him up thither. **N**othing short of their union in him in heart and in life will do this. This is the ground on which all the good passed up into the Christian heaven from the beginning to the end of that dispensation ; nay, this is the means by which all have passed into their own heavens, from the beginning of creation to the present time.²⁸

As has already been noticed, Swedenborg says, that, from the time of the Lord, all those "who were not only internally but also externally evil" passed from the world of spirits down into hell. This description of them, analyzed spiritually, amounts to the same thing as to say, that they were in a state precisely the opposite of that which carried good spirits up into heaven. They were in the union of evil and falsity. They were in evil, and were ready to avow it, or became ready to avow it soon after going into the spiritual world ; and this state cast them down. It was this opposite of the marriage of good and truth, it was this union of evil and falsity, it was this infernal marriage, in all those "who were not only internally but also externally evil," that carried them down into hell, from the time of the Lord to the Last Judgment in 1757.²⁹

But the persons who were described above, as belonging to the church, engaging devoutly in its worship, and living moral, orderly, and pious lives outwardly, but being in no love to the Lord, in no love to the neighbor, and thus in no really good or spiritual life, do not come under either of these descriptions. Good and truth are not wedded in them, neither are evil and falsity united in them. They are neither in the heavenly marriage, nor in the infernal. They were, it is true, "internally evil ;" and therefore they were internally in the union of evil and falsity. But they did not acknowledge this ; they did not think so : they thought they were of a very different character ; and the things which

they loved to do outwardly, and which they did outwardly, were such as had a tendency to keep both themselves and others in the idea that they were truly religious. They were only in their exteriors,—in the exterior thoughts and feelings that they were religious. Their interiors they did not see; these were not opened to them. No one can open these but the Lord; and He never opens them in this world to any one, except in proportion as he is able to see his evils, one by one, and to put them away.³⁰

Such was the state of these persons while in this world, and such was their state when they passed into the other world. And there, immediately supposing themselves to be in heaven, they formed combinations and congregations, and got up splendid worship, pompous celebrations, and other magnificent appearances,—temples, palaces, &c.,—in conformity with their ideas of what heaven was. What they thus formed by their fantasies and imaginations are called by Swedenborg the “imaginary heavens;” and these were not formed from Christians alone, but from all existing religions.³¹

These spirits were permitted by the Lord still to remain in their exteriors, and consequently in the enjoyment of these fantasies of their imaginations; for the unfolding of their interiors to themselves would have soon cast them down into hell. They were thus permitted to continue in the world of spirits, and to increase by constant arrivals from the natural world, from the beginning of that dispensation down to the period of the Last Judgment; and their imaginary heavens were piled up upon mountains on mountains of fancied heavenly elevation in the world of spirits, until they reached and infested the lower or first Christian heaven, and even became to a degree confounded with it.³²

That all this should have been permitted excites our wonder; but this is because we do not see these things as

the Lord sees them. He extends his love to all, and is merciful and kind to all. If, while remaining in this state, the progress of these spirits in evil was slower, and if the state itself was a more mitigated one, than if they were reduced to an acknowledgment of their interior evils, they would be permitted to remain in it just so long as they could be made the means of more good to others, than the evils that would result to others from their keeping up such unreal and deceptive appearances, and from their infestations of the angels.³³

And this again excites our wonder, how they could be made to do any good to others.³⁴

There was a very large class of spirits constantly flowing into the spiritual world, from the beginning to the end of that dispensation, of a character altogether different from any hitherto described. These were spirits of the greatest ignorance and simplicity. They came chiefly from the heathen nations, and probably constituted a large majority of those who came into the spiritual world; for the population of Christendom has never exceeded one-fourth part of that of the globe. These spirits were in simple good: but they were in no truth,—no spiritual truth; and most of them were more or less imbued with the falsities of the religions in which they had been brought up. The good that was in them was a simple natural kindness towards others: but they were unable to conceive that it had any relation to or affinity with truth, or that truth could in any way aid them in putting it forth in the life; and they were so simple, that they could not for the present be taught this. They could not, therefore, have sufficient truth united to their good, to prepare them for heaven, and to be taken up thither. Their only idea of religion was, that it consisted in forms of worship; and this they regarded as intended in some way to make them better. Thus all the good, or nearly

all the good, which they could receive from attending worship and from religious ceremonies, they could derive from the external worship and observances conducted in the imaginary heavens; and thus those who maintained these fancied heavens were made to do a great amount of good to vast numbers of these simple-good spirits. Indeed, they did them a far greater good than this; for they taught also the principles of life and duty from the precepts of life contained in the Scriptures. In this way, many of these simple-good spirits became in course of time so imbued with these precepts of life from the Scriptures, and had these truths so fully united in the life to the good that was in them, that they were at length prepared for heaven; and thus companies of them were from time to time taken up thither. This work was constantly going on in all the imaginary heavens, whether from Christendom or from the heathen nations.³⁵

Again our wonder may be excited, why this service could not have been much better performed by the angels, and why they were not employed in it. In regard to this, it is not known that any definite information is anywhere given; but the probability is, that so great were the numbers that were hungering and thirsting for spiritual instruction, and suffering from the need of other spiritual uses, that sufficient employment was found for the angels elsewhere. It is said of the Lord, that, "when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers few: pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."³⁶

But there was a class of these simple-good spirits who were of such character, that, if they had been permitted to remain in connection with these imaginary heavens, they would have been in danger of being seduced by them, and

thus of being perverted. They could not be taken up into heaven; for heavenly life was not yet formed in them by truths. They were therefore taken down into what is called the *lower earth*, "which is next above hell, under the world of spirits." Here they were protected by the Lord, and were instructed by angels so far as they were capable of receiving instruction. Some became so imbued with truths, that, at intervals, a company of them was taken up into heaven under a guard of angels; but the greater part of them remained here until after the Last Judgment, and were then taken up. These are meant by "the souls under the altar," Rev. vi. 9; and they are mentioned in many other places in the Scriptures, particularly in the prophets.³⁷

The life of angels and spirits is sustained by food as well as with men. In heaven their food is good, and their drink is truth. This is true also in the world of spirits; and even in the hells there must be in their food and drink something of good and truth, however little and however perverted, or they would not sustain even the miserable life of the unhappy spirits who dwell there. The life of the spirits of the imaginary heavens was not supported by their fantasies,—by their fancied goodness and their false doctrines which they regarded as true. It was the greatest mercy to them, that the Lord could thus turn their self-glorifying ceremonies and teachings to the good and the use of the simple-good spirits. Sensible of these benefits, the latter cherished towards them feelings of thankfulness, respect, veneration, and kindness, and engaged in the exercises and works with good-will to one another and to them. These feelings flowed from the simple-good spirits into the fantastic spirits; and the latter thus received a degree of natural good which did not belong to them. This was their food: they lived upon the good they received through the simple-

good spirits; and this was possible solely because their operations could be made useful to them. It was this alone that enabled them to remain in the world of spirits, and to keep up their imaginary heavens; otherwise they would soon have manifested their real character, and sunk down into hell. The Lord is everywhere making the evil do his work; and, in the spiritual world, they receive sustenance accordingly.³⁸

The numbers in the imaginary heavens went on accumulating rapidly from age to age. The spirits there went on piling up their fancied heavens upon mountains higher and higher, until they not only reached, but became intermingled and confounded with, the societies of the angels in the first or lowest Christian heaven. Their evil influences were augmented in power, in intensity, and in force, as their numbers increased, until these influences were at length felt throughout all the Christian heavens. These hypocritical spirits went on gravitating with increasing rapidity and momentum, more and more, into acting from their interior evils, in proportion as they unconsciously approached their consummation, until they at length came to act from nothing but malignity against the heavens and the Lord.³⁹

The heavens, the world of spirits, and the human race on earth, stand before the Lord as one man; the heavens constituting the superior parts, and the world of spirits and mankind on earth the inferior. A malignant plague in one of the parts must at length bring its destroying influences into the other parts. The world of spirits was designed as a place for the orderly preparation of good spirits for heaven; but now it had become filled with countless millions of evil and false spirits, breathing their malignant infestations into heaven. Thus "the powers of the heavens were shaken," and they seemed tottering to their fall; and the angels were filled with alarm, at length even to despair. Such was the

condition of the Great Christian Man in the spiritual world at the period of preparation for the Last Judgment.⁴⁰

This is but a brief circumstantial statement, similar to such as are given by Swedenborg in his pamphlet on the "Last Judgment." Let us look at the subject doctrinally, spiritually, and from the Word.⁴¹

In the image seen by Nebuchadnezzar, the four metals — the gold, the silver, the brass, and the iron — not only denote the four churches, but the four dispensations in their entirety: they denote not merely the four churches as they existed in this world and on the earth, but the four churches as they now exist in the spiritual world, or in the heavens; for the Lord's church in the spiritual world is the heavens. The gold, the silver, and the brass, therefore, denote the three ancient heavens, — the celestial, the spiritual, and the natural; and the legs of iron and the feet of iron and clay represent the Christian heaven. But brass signifies natural good; and iron, natural truth: or, in the description of this image, the "brass denotes the church in its natural state as to the good of charity; and the iron, the church in its natural state as to the truth of faith." These last two heavens are therefore natural, lowest, or first heavens: and that which is represented by brass is the celestial-natural heaven; and that which is denoted by iron, that is, the Christian heaven, is the spiritual-natural heaven.⁴²

But those who are in these lowest, first, or natural heavens, are in the natural sense of the Word; not in the natural or literal sense which exists on earth, but in that natural sense which is sometimes called the natural from the spiritual and the celestial.⁴³

But the Christian heaven, which was one portion of this natural heaven, or one of these natural heavens, was, like each of the other heavens, distinguished into three heavens, — a lowest, a middle, and a highest; or a first, a second, and a

third. Those who were in the lowest Christian heaven were in this natural sense of the Word merely, and in simple obedience to its precepts. Those who were in the second or middle Christian heaven experienced a shadowy kind of spiritual light — gleams of spiritual truth — from the Word, and with it a higher degree of spiritual good; but nothing of the proper spiritual sense. Those who were in the third Christian heaven experienced from the Word a still higher heavenly good, and with it a higher spiritual light; but nothing of the genuine celestial sense. Previous to the Last Judgment, the internal sense of the Word was entirely hid, not only from men in the church on earth, but from the angels in the Christian heavens.⁴⁴

The essentials of the Christian heaven were, *First*, To acknowledge the Lord Jesus Christ, not only as the Son of God, but as Divine, as God, and to worship him; and, *Secondly*, To live a life according to the commandments. None came into that heaven, who did not receive and acknowledge these two essentials, and who were not in them.⁴⁵

They were generally, and perhaps nearly all of them, in the doctrine of the trinity, and, indeed, in the doctrine of a trinity of persons in the Godhead; but they so held this doctrine in their minds, that they could acknowledge the Lord as the God of heaven, and worship him; because he says, "All power is given unto me in heaven and in earth;" "All things are delivered unto me of my Father." But they did not hold the doctrine of a trinity of persons as indicating three Gods. All who held it in this manner — all who talked of "God the Father, God the Son, and God the Holy Ghost," thinking of them as three Gods — remained in the imaginary heavens; or, if evil, passed down into hell.⁴⁶

We can see from this that the angels of the Christian heaven were in the natural sense of the Word; for, had they been at all in the genuine spiritual sense, they would

have seen the true doctrine of the trinity, as it is taught from that sense to the New Church. They did not acknowledge the Lord's Humanity to be Divine; nor did they know or think any thing about the Divinity of his Humanity; for they could acknowledge his Divinity, and could worship him as Divine, and as the God of heaven and earth, without thinking of his Humanity. This could be done in the Christian dispensation, because all that was required in that dispensation was to acknowledge his Divinity; but it can no longer be done in the spiritual world under the New-Jerusalem dispensation.⁴⁷

Many of them had the greatest love and reverence for the Word, and set the highest value upon it; but they loved it and valued it inconceivably more for the spiritual, heavenly, and divine influence that they experienced from and through it, and as the fountain of their spiritual and heavenly life, than as the source from whence their doctrines were drawn. They had a high value for the doctrines of the church; but their doctrines were living doctrines, spiritual doctrines, heavenly doctrines, divine doctrines. They were, chiefly, that the Lord Jesus Christ was God of heaven; that he was to be worshipped, and was the source and giver of their heavenly life; that the Word was divine and holy, and was the medium through which they received heavenly life; and that they experienced this life by living according to the commandments. Beyond this they did not make much account of doctrines: they had no need, for they were at one upon them; or, if not altogether at one upon them, they were at one in the life of love to one another; and this left no room for troubling themselves and one another about differences of doctrine.⁴⁸

On all these subjects, and in all these respects, the spirits of the imaginary heavens were the very reverse. They maintained and required a belief in the doctrine of three

distinct persons in the Godhead, co-equal and co-eternal. They taught and required the worship of God the Father, God the Son, and God the Holy Ghost,—thus of three distinct Gods, of one undivided essence, and equal in power and glory. They taught and required the doctrine of election or predestination, and of justification and salvation by faith alone; the doctrine, that all are fully guilty of the sin of Adam; that no one has free will in spiritual things; and that the wrath of the Father would not be appeased but by an infinite sacrifice to satisfy his divine justice. They maintained, it is true, that the Word is divine and holy; but they were utterly void of all feeling of its divinity or its sanctity. They also taught the doctrines of charity from the precepts of life contained in the Scriptures: but they did not truly live that life externally; and the life that raged in them internally was a burning furnace of all that is evil. They were the “great red dragon, whose tail drew the stars from heaven, and cast them to the earth.” They were the beast that “came up out of the earth, which had two horns like a lamb, and spake as a dragon.” Such was the real character of these spirits; and such they came manifestly to be, as they approached the period of the Last Judgment.⁴⁹

When the numbers in the imaginary heavens had become swelled to such countless millions, and these heavens were thrown up higher and higher upon the mountains of fancied spiritual elevation in the world of spirits, till they not only reached the first or lowest of the Christian heavens, but their congregations became intermingled and confounded with the heavenly societies there, the angels of that heaven were but ill prepared to meet them, and had but little to oppose to such doctrines. It is not the province of this discourse to describe the progress of their insurrection. They did not come at first in the form of invasion, but of clandestine visitation; nor were their earliest efforts those of infestation,

but of hypocritical insinuation. But, as their numbers accumulated and their power augmented, they grew bolder, and, at length, undertook the subversion, the conquest, and the taking possession, of the heavens themselves. Every doctrine they advanced they based on the plausible interpretation and construction of one or more passages of the Bible, and proved and corroborated it by still more. By the doctrine of charity, also, which they preached from the precepts of life in the Scriptures, they claimed to be better, more spiritual, more angelic, more heavenly, than the angels themselves. The angels were little skilled in the casuistry, the subtle logic, and the metaphysics, with which they advanced and demonstrated their theses; and, as to their claim of spiritual life and heavenly charity, the very breath of it, insinuating itself into the heavens, was like a chilling, freezing, benumbing eastern sea-wind, — like the increepings of a poison or a plague, producing intoxication, delirium, gangrene, mortification, and death. This influence was felt, in different degrees, throughout all the Christian heavens. The blasting doctrines belched forth were destroying all the simple doctrines of the angels, — their doctrine, that the Lord Jesus Christ was the God of heaven, the source and giver of spiritual and angelic life, and the object of worship; and that heavenly life consisted in living according to the commandments. These simple heavenly truths were in danger of being swept away by the insurrectionary doctrines; and the heavenly life of the angels was suffering palpitation and paralysis, and in danger of suffocation and destruction, from the inflowing diabolical sphere. The effects upon them were, first, alarm; then trepidation, fear, and dread; at length, terror and dismay; and, finally, heart-failing and despair. They seemed to themselves to be robbed of their heavenly love, their angelic wisdom, and their knowledges of spiritual, heavenly, and divine things. They

looked to the Lord, but there was no help. "They looked unto the earth; but, behold, darkness and sorrow; and the light was darkened in the heavens thereof." — "The earth quaked before them, the heavens trembled, the sun and the moon were dark, and the stars withdrew their shining; for the day of the Lord was great, and very terrible." — "The sun was darkened, and the moon gave not her light, and the stars fell from heaven, and the powers of the heavens were shaken."⁵⁰

Such was the condition of the great Christian body in the spiritual world — occupying the Christian heavens, the imaginary heavens, the world of spirits, the lower earth, and the hell of that dispensation — at the period of preparation for the Last Judgment.⁵¹

But, though it seemed to the angels that the Lord had forsaken them, yet, as is the case in all temptation, he was then nearer to them than ever. It is written, "And therefore shall the Lord wait, that he may be gracious unto you; and therefore shall he be exalted, that he may have mercy upon you. For the Lord is a God of judgment: blessed are all they that wait for him. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more. He will be very gracious unto thee at the voice of thy cry: when he shall hear it, he will answer it."⁵²

Then appeared the sign of the Son of Man in heaven. These angels and these heavens could not be rescued and saved, except by the Lord's coming, and performing redemption. They could only be saved by being effectually separated and removed from these diabolical and satanic spirits; and they were fully sensible that the Lord alone could do this. Though it is said that the Lord comes to judgment, yet he never judges any one: he leaves the evil and the wicked to judge themselves. This judgment could only be effected, and a separation accomplished, by means of truths,

which the angels would receive, but which the spirits of the imaginary heavens would reject. This would reveal the internal character of each, and produce a separation. The truths of the literal or natural sense of the Word could not do this: for they were already in possession of these, and both parties laid equal claims to them; and the difference of their reception and understanding of them had not been sufficient to drive them asunder. We here see the importance of truth to the protection, the stability, and even the very existence and life, of good. In order to produce a separation, a judgment, between these frenzied spirits and the angels, some higher and more interior truth, some truth nearer to the Lord, some deeper, more internal, and more spiritual sense of the Scriptures, was necessary.⁵³

The first step that could be taken towards this separation and judgment was the disclosure of the internal life of every one in the Christian heavens, in the imaginary heavens, and in the world of spirits, and the manifestation of his ability and capacity to understand and receive the "spirit and life" of the Word; and this could only be done by the revelation of that spirit and life, and by leaving each one to receive it in his own way. The Book sealed with seven seals, described in the fifth chapter of the Apocalypse, is not only the book of the interior life of all, but it is also the Word. It was "written within, and on the back-side:" *within* means its spiritual sense; and the *back-side*, its literal or natural sense. But to the entire Christian body, both in the spiritual and the natural world, this Book had been hitherto sealed with seven seals. No one could open it but the Lamb, the Lord in his Divine Humanity; and he could open it, because he had passed through, lived, experienced, fulfilled, and filled with his divine love and mercy, all the life that was written and contained in it. He alone could open the Book, and reveal the spiritual sense of the Word.⁵⁴

When it was made manifest before the assembled heavens and John that the Lamb would open the Book, it is said, "they sung a NEW SONG." The song was new, because the subject was new, — the spiritual sense of the Word, which had hitherto been sealed to them. This theme they had never before sung. On that occasion, the angels of the superior heavens break forth, and sing, "Thou art worthy to take the Book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood." And then the angels of lower heavens burst forth in the song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And, last of all, the angels of the lowest heaven sing, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." All this received the divine confirmation in a loud "AMEN," which thrilled and echoed through the entire heavens. These things, being done successively, seem to show that the spiritual sense, when it was revealed in the heavens, was received by them successively; — that the angels of the higher heavens received it first and most fully; afterwards, the angels of lower heavens; and, lastly, those of the lowest heaven.⁶⁵

The spiritual sense of the Word, throughout and in every particular, treats of and teaches love to others, and the life of love to others. None, therefore, would receive the spirit and life of the Word, but those who were in that love, and in the life of it. All such would receive it with joy, because it made one with the love of their hearts: it was precisely the truth they desired. But all who were internally in evil loves, who were playing the hypocrite, like the spirits of the imaginary heavens, would hate and reject it. They would not, indeed, have the slightest genuine comprehension of it; but they would spurn the very idea of a spiritual sense to

the Scriptures. Thus we see that all judgment is effected by truth; and we see how it is effected. It is effected by the voluntary reception or rejection of it. This discloses their internals; and the parties separate and recede, because they who reject the truth can no longer maintain themselves in any thing in which they are like the others, even in externals or in outward things.⁵⁶

As soon, therefore, as the seals of the Book were opened, — as soon as the spirit and life of the Word were made known, and the interior life of all began to be thereby manifested, — it could begin to be seen who was of the Lord, and who was against him. Accordingly, immediately after the description of the opening of six of the seals, we are told who the former were. They were the “ONE HUNDRED AND FORTY-FOUR THOUSAND, out of all the tribes of the children of Israel, sealed with the seal of the living God in their foreheads.” They were not a hundred and forty-four thousand, but countless. That number denotes all those who are in the good of love to others from the Lord, and who receive the truth into that love: and their being sealed with the seal of the living God signifies that the Lord alone knows all, and distinguishes all by means of the truths of his Word; and that they were able to receive something of its spiritual sense, which produced that distinction. Neither were they of the tribes of Israel; but they were, all of them, of the superior Christian heavens, and had passed up into those heavens successively, as they came into the spiritual world, from the commencement of that dispensation.⁵⁷

Nor were these all. Immediately after the record of the sealing of the one hundred and forty-four thousand, John says, “After this I beheld, and lo, a GREAT MULTITUDE, WHICH NO MAN COULD NUMBER, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.” These

were the angels of the lower Christian heavens, and the good spirits in the world of spirits, who had also received some degree of the spirit and life, something of the spiritual sense, of the Word. But, in regard to these, this must be understood with a qualification. The greatest part of them were from Mahometan and Heathen nations. And as, in the spiritual world, the men of every nation remain in their own religion, even in the heavens, it cannot be supposed that these were generally capable of receiving the spiritual sense of the Word; for they had not the Word itself: but that they were able to come into a correspondingly higher degree of truth, adapted to their state; which higher degree of truth had been mercifully revealed to them by the Lord.⁵⁸

The first feeling of all these angels and good spirits was that of thankfulness and joy at liberation from the direful infestations they had so long endured. The lower angels and the good spirits break out in the glorification, "Salvation to our God, who sitteth upon the throne, and unto the Lamb." And then the entire heavens, the higher and the lower, lift up the joyful chorus, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever: Amen."⁵⁹

But every genuine receiver of the spirit and life, the spiritual sense, of the Word, and the doctrines of the New Church, knows that their reception opens in one a new life, a new mind, a new world, — a spiritual world. It had this effect, to a degree, with these angels and good spirits. It opened in them, in greater or less degrees, a new spiritual world, — a world which they had never had opened within them so fully before: it opened anew and more fully their spiritual life. And it not only opened a new world within them, but it created a new world around them; so that they seemed in a new world in every respect. This reception of the spirit and life of the Word in them created, formed,

and made these angels into the NEW HEAVEN, and the good spirits in the world of spirits into the NEW CHURCH there.⁶⁰

What, then, is the NEW HEAVEN? What is the New Heaven which John saw? It is the entire Christian heaven, which had been forming, increasing, and organizing from the time of the Lord, now redeemed from the infestations of the hells through the imaginary heavens, and renovated and made new by the spirit and life of the Word. It is the one hundred and forty-four thousand, who sung the new song which no one else could learn. It is the Woman clothed with the Sun, who brought forth the man-child. It is the BRIDE, the LAMB'S WIFE, that was arrayed in fine linen, clean and white. This is the NEW HEAVEN, which is the great burden of the Apocalypse. This is "the New Heaven" which John saw, after "the first heaven and the first earth" — that is, the imaginary heavens — "were passed away." This is "the Temple of God which he saw opened in heaven, in which was seen the ark of his covenant." This is the New Heaven, in which the Lord is acknowledged and worshipped in his Divine Humanity.⁶¹

The first essential in the Christian church and the Christian heaven was to recognize and acknowledge the Lord Jesus Christ as the Son of God, as Divine, as God. The first essential in the New Heaven and the New Church is to acknowledge his Humanity to be Divine, and to approach and worship him in HIS DIVINE HUMANITY as the ONLY GOD of heaven and earth. The second essential in each is the same, — a life according to the commandments. It was the perception and acknowledgment of the Divinity of the Lord's Humanity, and consequently of his sole and exclusive Divinity, that created the first Christian heavens into the New Heaven. They now began to see how the Father and the Son are one. They now sang, "The kingdoms of the world are become our Lord's and his Christ's; and he

shall reign for ever and ever. We give thee thanks, O Lord God Almighty, who art, and wast, and art to come! because thou hast taken unto thee thy great power, and hast reigned." ⁶²

The spirits of the imaginary heavens could neither receive nor comprehend the spirit and life of the Word. By their rejection of it, they judged themselves. They were consequently separated, and cast down; and their place was no longer found in heaven. These are "the first heaven which passed away." The lower Christian heaven and the world of spirits were at length emptied of them. ⁶³

The simple-good spirits, who had been reserved in the lower earth, were also liberated, and were raised up to heaven, and occupied the places in the lowest heaven that had been forcibly taken possession of by the spirits of the imaginary heavens. ⁶⁴

All this was not the work of a moment, or a day, or a month, or a year. This is directly seen from the first three verses of the seventh chapter of the Apocalypse, showing the Lord's providence to secure and maintain the freedom of every individual in this work. Indeed, the entire record, from the beginning of the work in the fourth chapter to the last verse of the book, is made up of nothing but the details of its gradual progress. But to go into a description of them is foreign to our present purpose. ⁶⁵

The New Church in the heavens commenced also from the smallest beginnings, and advanced slowly; as is evident from what is said in the twelfth chapter concerning the "great wonder that appeared in heaven," the "woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This woman was the NEW CHURCH in the heavens, or the NEW HEAVEN in its first manifestation there. The man-child that she was to bring forth, and the dragon that stood ready to devour it, were the Doctrine of

the New Church, that was then first born in heaven, and the spirits of the imaginary heavens, who opposed it with hostile rage. The smallness of the commencement, and the slowness of the increase, of the New Church in the heavens, are the subject of the spiritual sense of the whole of that chapter.⁶⁶

Nor did this work go on in the heavens without struggle. It was like every work of spiritual temptation and regeneration in man. It was the great temptation in the regeneration of the Great Christian Man in the spiritual world. The great battle of the field of Armageddon was to be fought, — Michael and his angels against the dragon and his angels. Michael denotes those who in heart and life are in the doctrine of the Divinity of the Lord's Humanity. This is the essential and distinguishing doctrine of the New Heaven and New Church; and the reception of it in these heavens, from the spiritual sense of the Word, made them all Michaels; against whom their enemies "prevailed not, neither was their place found any more in heaven." But the victory was not without struggle.⁶⁷

These last three topics, which must be passed over thus hastily, are sufficient subjects for a volume.⁶⁸

Does the question arise in the mind, By what outward manifestations in the Christian heavens, and the regions below it, this work was accompanied? or by what external means the spirit and life of the Scriptures were there made known? We know that the Lord does not operate from inmosts alone, — not from Himself without means, — but from inmosts by, through, or by means of, ultimates. There would seem to be but two ways in which these spiritual truths and the doctrines of the New Church could have been revealed or promulgated in that world: either that the Lord illuminated some angel of that heaven, revealed them to him, and commissioned him to publish them there; or that their

publication by Swedenborg in this world was made to subserve the same purpose in that. If the former, it would not be unreasonable to expect that it would be somewhere alluded to by Swedenborg; and the absence of any such notice gives probability to the idea that it was the latter. His first illumination took place twelve years previous to the Last Judgment, during which time he published the whole of the "ARCANA CŒLESTIA." He speaks of the "Heavenly Doctrines," the "Doctrine of the Lord," the "Doctrine of the Sacred Scripture," and the "Doctrine of Life," as having a direct agency in this work. The first of these was published by him in the next year after the Last Judgment took place; but it was written before, as a large part of it is extracted into the last volumes of the "Arcana Cœlestia." The other three were not published till five years later, though all of them are essentially contained in the "Arcana." He often speaks of seeing his works in the other world; but, whatever agency he may have had in the great work that was going on there, he would undoubtedly never mention it, except, as he has, in some cases, incidentally and unavoidably.⁶⁹

Such, then, is the history of the Lord's providence in the spiritual world towards the Christian dispensation, from its commencement to its close. The good and the evil who passed into the spiritual world throughout the entire period of that dispensation, went, after the necessary preparation in the world of spirits, each to his own place, either in heaven or in hell. Those in whom good and truth were united — those who were both internally and externally good — went to heaven; and those who were not only internally but also externally evil went to hell. Thus the heaven of that dispensation, and also its hell, commenced from the time of the Lord, and went on increasing, forming, and organizing, till the last times. Those whose internal evils were covered over with the external forms of religion, and who outwardly

led moral and orderly lives, though they were internally evil, remained in the world of spirits, and formed imaginary heavens; and these went on accumulating throughout the dispensation. Those who were in simple good, but in no truth, and in more or less of falsities, remained in connection with these imaginary heavens until they had acquired some truths, and were, from time to time, taken up in companies into heaven. But the simple-good, who were in danger of being seduced and perverted by the spirits of the imaginary heavens, were taken down into the lower earth, and reserved until the Last Judgment. The imaginary heavens at length accumulated, and lifted themselves up in their fancied spiritual exaltation, till they invaded the heavens, and their infestations became insufferable. The Lord then revealed the spiritual sense of his Word; which, being received by the good and rejected by the evil, produced a separation and judgment. The imaginary heavens thus judged themselves, and so sank down into hell. The Christian heavens were thus re-created into the New Heaven; the simple-good spirits in the lower earth were taken up into the New Heaven; and the good spirits in the world of spirits were formed into the New Church there. This was the "CONSUMMATION OF THE AGE;" and thus that dispensation was finally and for ever closed.⁷⁰

It should not be forgotten, that the Christian dispensation was altogether catholic or universal. The foregoing treatment has been confined chiefly to the Christian portion of it, for the sake of brevity. All who were born and died in that dispensation, whether Christians, Mahometans, or Heathens, went either to the Christian heaven, or into the imaginary heavens, or were reserved in the lower earth, or went down into the hell of that dispensation. In the heavens, the arrangement was, that the Christians occupied the central and higher parts, because they had the Word, and more

knowledge of the Lord; and, in the later centuries, the Protestants had the centre: and around these were arranged the Mahometans and Heathens in order. The same was the arrangement in the imaginary heavens, the world of spirits, the lower earth, and even in the hells.⁷¹

Nor is what has been here given the history of the order of the Lord's providence in the spiritual world to the Christian dispensation alone. Precisely similar has been the course of his providence to each of the dispensations which preceded it.⁷²

In the Most Ancient Church, its heaven commenced from the first, and went on increasing, forming, and organizing, as long as that dispensation lasted. After that church began to decline, persons passed into the spiritual world, who, though internally evil, were outwardly in the forms, doctrines, and appearances of goodness; and these remained in the world of spirits, and formed imaginary heavens there. Spirits who were in simple good, but in no truth, or in falsities, remained in connection with these imaginary heavens, until they had adopted truth enough into their life to enable them to be taken up into their heaven; and other simple-good spirits were taken down into the lower earth, and reserved till the consummation of that dispensation. Those who were avowedly evil were, on passing into the spiritual world, soon cast down into hell. All these classes, except the first, went on accumulating in a rapidly increasing ratio as the consummation approached. The imaginary heavens not only occupied the world of spirits, but filled all the regions that were to be occupied by the second and lowest heavens in after-ages; for the heaven of the Most Ancient Church was a celestial heaven, and did not fill the spiritual and natural heavenly spaces that were below it. The imaginary heavens at length reached this celestial heaven, and, by their infestations, endangered its very existence. They

were the "first heaven," which was to pass away. The Lord then executed a judgment upon them, in a manner similar to that of the judgment at the consummation of the Christian dispensation. The imaginary heavens were separated and cast down; and the regions of the middle heaven, the lowest heaven, and the world of spirits, were cleared of them: the angels were formed into a NEW HEAVEN; the simple-good spirits reserved in the lower earth were raised up into it; and the good spirits in the world of spirits, who were not yet prepared for heaven, were formed into a NEW CHURCH there, and at length passed into the New Heaven. This was at the period represented by the FLOOD. Thus that church or dispensation came to its end; and its heaven, its hell, and all belonging to it, were for ever closed. This dispensation was also catholic or universal, like the Christian; but it was a CELESTIAL DISPENSATION.⁷³

The order of the Lord's providence in the spiritual world, with regard to the second great dispensation, or that which continued from the flood down to his own time, was altogether similar. The Ancient Church, which was Spiritual, was instituted immediately after the flood. Its heaven commenced from the first, and went on increasing, forming, and organizing, until spiritual good ceased in that church, and it lapsed into natural good, and became a Natural Church. There was not a general or last judgment at this time, nor until the coming of the Lord; but, at this time, the Ancient Natural Heaven commenced: and this went on increasing, organizing, and forming, until the dispensation was closed when the Lord came in the flesh. All the good during all these periods, from the flood to the time of the Lord, went into these heavens; and all the evil passed into hell. Those who were internally in evil, but outwardly in the appearances of goodness, and in a moral and orderly life, remained in the world of spirits, and formed imaginary heavens there.

The outward religious ceremonies and fancied spiritual exaltation of these imaginary heavens were by the Lord made to perform most important spiritual uses to the simple-good spirits, as in the other dispensations; and, in this dispensation, great numbers of simple-good spirits were taken down and reserved in the lower earth. In all the dispensations, the imaginary heavens, being internally in evil, were inwardly united and leagued with the hells; and thus, speaking of this dispensation, Swedenborg says, "At the time of the first coming of the Lord, the hells had grown up to such a height that they filled all the world of spirits, which is in the middle between heaven and hell, and thus not only confused the heaven which is called the last or lowest, but also assaulted the middle heaven, which they infested in a thousand ways, and which would have gone to destruction, unless the Lord had protected it." This was when the Lord came in the flesh. All this infernal crew he met in his own person in his Humanity. The truths of the gospel, which he then preached in the spiritual world as well as in the natural, were, in the former, received by the good, and rejected by the evil. A judgment was thus performed upon the imaginary heavens, and they were cast down. The ancient middle and lowest heavens, which had been formed during this ancient dispensation, were re-created into New Spiritual and Natural Heavens, and thus were made the NEW HEAVENS of that period; and the good spirits in the lower earth were elevated into them. This was the Consummation of that Age, and the final close of that dispensation.⁷⁴

We thus see that the order of the Lord's providence, both in the spiritual world and the natural world, is the same towards all the dispensations. Nor could it be otherwise: it is his own Divine Order. He operates upon men internally by his Spirit; and, in order that they may be aided to

freely and rationally receive and appropriate the influences of his Spirit, he gives them a revelation of his truth outwardly. But every church or dispensation has gradually declined, until at length, in the spiritual world, the accumulated spiritual power of its evil spirits from hell surpasses and outweighs the accumulated spiritual power of its angels and good spirits received from the Lord and the heavens; and the entire dispensation is on the brink of spiritual destruction. The Lord then comes in a revelation of new truth, which is received by the good, and rejected by the evil. This is the great temptation and work of regeneration in the Grand Man of that dispensation. Such is the Lord's Divine Order.⁷⁵

A few things are worthy of particular notice here: —

I. The heaven of every church or dispensation commences from the beginning of that dispensation, and goes on increasing, forming, and organizing, as long as the dispensation lasts.⁷⁶

II. At the Last Judgment and consummation of a dispensation, its heaven, being "fully formed," is for ever closed; none ever passing into it from any other dispensation: for a new church or dispensation is then inaugurated; and its heaven is also commenced, to receive the good who pass from it into the spiritual world.⁷⁷

III. These two statements are equally true of the hell of every dispensation, as regards its commencement, its formation, and its closure.⁷⁸

IV. The world of spirits and the imaginary heavens of a dispensation last no longer than the continuance of that dispensation in the natural world; for, at its last judgment or consummation, all the spirits in them pass either into heaven or into hell.⁷⁹

It is not to be supposed that the dividing period between two dispensations can be marked by a moment, a day, a

month, or a year : for, at the time of every last judgment, there are millions of human beings living in the natural world, who were born, educated, adopted their religious opinions and worship, and had all their habits of thinking, feeling, and life, formed under the closing dispensation ; and it cannot be supposed that many of them will be capable of appreciating and receiving the new influences of the new dispensation.⁸⁰

What, then, is the New Heaven ? From the foregoing remarks, it will perhaps appear that the more appropriate form of the question is, What is *a* New Heaven ? for there have been as many New Heavens as there have been dispensations or general judgments. The New Heaven, which is formed at the close of a church or dispensation, is composed of all the good from that dispensation, redeemed and saved from the imaginary heavens, and renewed and renovated and re-created into a New Heaven. It then remains for ever the heaven of the church or dispensation from which it came. It is not the heaven of the next succeeding dispensation or church ; for the heaven of that next dispensation immediately commences, and goes on forming as long as the dispensation lasts. The only direct relation of a New Heaven to the next dispensation or church is, that the latter comes down from the former.⁸¹

John saw the New Jerusalem or New Church coming down from God out of heaven ; and Swedenborg says that the New Church comes down from the New Heaven that was formed at the Last Judgment in 1757. The same was the order of the Lord's providence in the preceding dispensations ; except that, when the Most Ancient Church commenced, there was no heaven from which it could come down. That church was a celestial church ; and the men of it were in direct conjunction with the Lord, and in immediate inmost reception from him : it came down from him.

But, as that church declined, it gradually ceased to come down from him, and came down more and more from the heaven that had been forming from that church in the spiritual world. Its immediate reception from him diminished, and at length ceased; and it came more and more to receive its life from him through angels and spirits.⁸²

The Ancient Church, when it began, came down from the New Heaven that had just been formed from the Most Ancient at the flood. But it cannot be supposed that that church, during all its decline, from the flood to the time of the Lord, came down from that heaven. It was spiritual in its beginning; and, in its decline, it became natural, and at length corporeal and sensual. It thus became incapable of receiving directly from the celestial heaven, and, with the Israelites, incapable of receiving directly from any heaven. It undoubtedly began gradually to receive from its own heaven, and at length from spirits more or less good, more or less evil, in the world of spirits.⁸³

The Christian Church, at its beginning, came down from the New Heavens, the spiritual and the natural, which had just been formed by the Lord while in the flesh. But, as its own heavens gradually formed and increased, it became a medium much better adapted than they for the influence of the Lord through the superior heavens into that church; and, no doubt, the latter received from and through it, and at length not from its superior parts.⁸⁴

So, too, the New Church comes down and is coming down from the New Heaven of the first Christian Church. But that it will always continue * to do so cannot be supposed;

* The present translation of the preface to the "Apocalypse Revealed" says that the New Church "descends, and will *continue* to descend," from that heaven. The Latin is "*descendit, et descensura est*,"—about equivalent to "comes down, and is coming down."—"Descensura est" in Latin does not imply more of continuance into futurity than the phrase "is coming" does in English, as commonly used. It implies less of continuance than the future tense of the verb, "*descendet*."

for this would be contrary to the order of the Lord's providence towards the previous dispensations. Viewing that order, as presented in the doctrines of the church and set forth in the preceding pages, it would seem beyond a doubt that a new heaven has been commenced and is now forming in the spiritual world from the New Church; and that the time will come when the New Church on earth will cease to come down from the heaven of the First Christian Church, but will come down from this new heaven. The four heavens of the preceding dispensations are altogether distinct from each other: the following are a few of the reasons which not only lead to the conclusion that a New-Jerusalem heaven is now forming which is not less distinct from them, but also show us what is to be its relation to them:⁸⁵ —

I. The order of the Lord's providence towards the previous dispensations is from his own Divine Order, which, though it may be modified in its mode of operation, cannot be essentially changed; and that order is, that a new heaven commences at the beginning of every new dispensation.⁸⁶

II. It was shown from the Word, in a preceding paragraph, that the men of the Christian dispensation were altogether distinct in genius and character from those of any previous age; because, by the coming of the Lord and the gift of the Holy Spirit at that time, an entirely new influence was brought to bear upon men, which they had never before experienced. There is a similar distinction, but a still greater difference, between men under the New-Jerusalem dispensation and those of the Christian. The distinctions between the different dispensations are distinctions in genius and kind, not in more and less of the same thing. Under the Christian dispensation, the Lord flowed into men with the influences of his Spirit, but only blindly: they knew not "whence it cometh, nor whither it goeth." But, in the New Jerusalem, he has "shown us plainly of the

Father." He has revealed to us clearly and fully the nature of his own divine character, the manner of his coming in the Humanity, of his uniting it to himself, and making it Divine. He no longer flows into men with his Holy Spirit from his Divine Humanity blindly; but he has shown us fully and clearly how he has come down to us: and no farther revelation is needed, to give the fullest effect to the influences of his Spirit upon us. The distinction between this dispensation and the Christian cannot be less than the distinction between that and any that preceded it.⁸⁷

III. To the New Jerusalem the Lord has revealed the internal sense of his Word. The spiritual sense of the Word constituted the essential distinction between the Ancient Spiritual Church and the Ancient Natural Church; and its efficacy cannot be less now. Taken as added to and as strengthening the preceding reason, the distinction between the New Jerusalem and the first Christian church is seen to be still greater.⁸⁸

IV. The four churches that preceded the New Church worshipped an invisible God; but, in the New Jerusalem, the Lord has not only made himself visible to the eyes of our understandings and to our thoughts, but palpable, as it were, to all our spiritual perceptions. If we come to him in its light, he becomes both visible and sensible to our whole spiritual man.⁸⁹

V. To men born and living under such light and such influences as are set forth in the three preceding reasons, it is evident that even the *natural and rational minds* must be altogether different in formation and development from those of the men of any previous age. This is already faintly shadowed forth in the fact, that during the one hundred years that have elapsed since the Last Judgment, and while the doctrines of the New Church have been almost wholly unknown among men, more progress has

been made in civilization than in all preceding time. How much greater will be the difference in the opening of the *internal or spiritual man* in men! They will have a far greater clearness and readiness of comprehension of truth, and a greatly increased facility and celerity of progress in truth and goodness, and in spiritual and heavenly wisdom, — manifestly so even in this life, but inconceivably enhanced in the heavens. All this is because the Lord has now fully brought himself down to men in his Divine Humanity, outwardly as well as inwardly.⁹⁰

VI. In the image seen by Nebuchadnezzar in a dream, the four parts, consisting of gold, silver, brass, and iron, not only represent the four preceding churches, but equally the heavens of those churches; for the angels of those heavens retain all the characteristics now, which caused them, when upon the earth, to be called men of the golden, the silver, the brazen, and the iron ages respectively. The narrative of that dream closes with these words: "Thou sawest till a Stone was cut out without hands, which smote the image. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the Stone that smote the image became a great mountain, and filled the whole earth." And in Daniel's interpretation in a subsequent verse, referring to these churches and this Stone, it is said, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: it shall break in pieces and consume all these kingdoms, and it shall stand for ever." The STONE cut out of the mountain without hands is the Lord coming in the fulness of his Divine Humanity to his New Jerusalem both in the heavens and in the earth. The same is signified in the vision of the beasts, in the seventh chapter of Daniel, by the Son of Man

coming to the Ancient of Days. What can be the meaning of these passages, unless it be, not only that the New Church is at length to become universal on the earth, but also that the heavens of the preceding dispensations are ultimately to become embraced and infolded by the heaven of the New Church; not merged and lost, but commingled, interwoven, and blended, as it were; as the remains, the experience, and the life of infancy, childhood, and youth become in-wrapped and involved, as inconspicuous but most important ingredients, in the powers and life of the mature man?⁹¹

VII. The New Church is to be the Crown of all the churches; because, in it, man is to come into conjunction with the Lord such as has never before been experienced. It is to be the BRIDE, the LAMB'S WIFE. This has never been said of any of the preceding churches. If the New Church on earth is to be the crown of all the churches, its heaven cannot but become the crown of all the heavens; and the way in which it will become the crown of all the heavens will be, that, by becoming more immediately and more fully receptive from the Lord's Divine Humanity, it will be both felt and seen by the other heavens to be the divine medium of their own elevation to higher degrees of angelic wisdom and heavenly love. They will rejoice in its exaltation; they will glory in its glory: for both will be but the exaltation and glorification of—that is, the fuller reception from—the Lord's Divine Humanity.⁹²

VIII. The Christian heavens were indeed formed into the New Heaven, by the reception, to such degree as they were able, of the spirit and life, the spiritual sense, of the Word: but they were originally a natural heaven, and the lowest of the two natural heavens; and, like all angels and spirits, were incapable of any reception that should change the degree of their life, the degree of their heaven. All that they could receive of the spiritual sense of the

Word could only make them more fully and more perfectly spiritual-natural and celestial-natural. The church which is to be the crown of all the churches evidently cannot for ever continue to come down from this heaven.⁹³

These are a few of the grounds for believing that a new heaven is now forming from the New Jerusalem, and that the New Church on earth will at length cease to come down from the New Christian Heaven, but will finally descend from God out of the heaven of the New Jerusalem, prepared as a bride adorned for her husband. This heaven is not formed of those only who profess to be of the New Church, but of all the good from all religions in all parts of the earth; for the New Jerusalem, like each of the other dispensations, is altogether catholic, or universal. Neither is this heaven to be infested by imaginary heavens, or by evil from any quarter; for, since the Last Judgment, the imaginary heavens are not permitted to accumulate, no one being allowed to remain in them more than twenty years. And though this heaven commences from the smallest beginnings, even from such feebleness as we experience within us and see around us, yet there will be no limit to the length and the breadth, the depths and the heights, of heavenly wisdom and love, to which it shall ultimately attain, from the infinity of the Lord's love and wisdom, accommodated to angels and men in his Divine Humanity.⁹⁴

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

"And the Spirit and the Bride say, Come: and let him that heareth say, Come; and let him that is athirst come: and whosoever will, let him take the water of life freely."

"He that testifieth these things saith, Surely I come quickly. Amen: Even so, come, LORD JESUS."

REFERENCES.

At the suggestion of friends, the following references are added to the preceding discourse. They consist of a part of those which the writer had accumulated in his reading, and are far from being perfect and complete. He would suggest, that the subject of the New Heaven can be fully understood only by the careful and systematic study of the "Apocalypse Revealed," the "Apocalypse Explained," the "Last Judgment and Continuation," the "True Christian Religion and Coronis," "Heaven and Hell," the "Spiritual Diary," and the first, ninth, and tenth volumes of the "Arcana." In these references, where numbers are enclosed in marks of parenthesis, they should be compared with each other. The numbers of the paragraphs in the references correspond to the numbers at the end of the paragraphs in the discourse. The initials and abbreviations refer to the following works of Swedenborg:—

A. C. — Arcana Coelestia.	Cor. — Coronis or Appendix to the True Christian Religion.
A. E. — Apocalypse Explained.	H. D. — Heavenly Doctrines.
A. R. — Apocalypse Revealed.	H. H. — Heaven and Hell.
L. J. — Last Judgment.	C. L. — Conjugal Love.
C. L. J. — Continuation of the Last Judgment.	D. L. W. — Divine Love and Wisdom.
T. C. R. — True Christian Religion.	S. D. — Spiritual Diary.

1. — H. D. 2. A. R. 2, 342, 343, 626, 866, 878. A. E. 391, 699.

2. — L. J. 4, 28-32, 45, 69, 1-74. C. L. J. 3, 5, 7, 8, 11, 12, 13, 1-31. A. R. preface, 331, 342, 343, 532, 536, 866, 876, 886. A. E. 486, 876. T. C. R. 115, 121, 124, 772. Cor. 11, 12, 20, 36.

3. — A. R. 2, 64-67, 233, 237, 238, 251, 285, 331, 363, 387, 390, 485, 486, 532, 533, 536, 558, 559, 560, 561, 816, 820, 826, preface, 953. A. E. 5, 258, 62, 63, 89-92, 97, 223, 224, 261, 264, 342, 351, 361, 391, 397, 400, 417, 462, 486, 493, 502, 529-531, 630, 639, 667, 674, 699, 702, 850, 876. L. J. 2, 9, 40-44, 67. Cor. 16. The addresses to the seven churches, in chapters ii. and iii. of the Apocalypse, are addressed to the Christian heaven, the imaginary heavens, and the world of spirits, as well as to the church on earth, A. R. 64-66, 68, 69, 73, 87, 88, 532, 533. A. E. 258. T. C. R. 116.

4. — A. R. 2, 64, (65, 66, 10), 69, 331, 533, 536, 644, 650, 953. The four animals, the twenty-four elders, and the one hundred and forty-four thousand sealed, are the

angels of the superior Christian heavens (A. R. 233, 251, 275, 342-348, 363, 612, 613; A. E. 430, 462). A. E. 258, 322, 342, 351, 361, 400, 417, 419, 420, 462, 486, 493, 529-531, 674, 702. L. J. 2, 40, 41, 42, 47, 67, 69. Cor. 10-15.

5.—No references are necessary.

6.—L. J. 40, 41, 42. A. R. throughout.

7.—A. R. preface, 557, 612, 623, 659, 661, 669, 876, 878. H. D. 4. Cor. 2, 36.

8.—A. R. 65, 260, 876, 878, 896. A. C. 4222, 8827. A. E. 304, 342, 400, 417, 594, 702, 708, 828, 1082, 1133. H. H. 27, 29-40, 146, 206-211. C. L. 11, 42, 75-78. H. D. 4. T. C. R. 48, 740. Cor. 16.

9.—A. R. 65, 200, 260, 865, 876, 877. A. E. 304, 342, 400, 417, 419, 420, 1082.

10.—A. R. 612, 617, 876. H. D. 4. A. C. 1281, 1327, 1330, 1343, 1850, 9741.

11.—A. R. preface, 612, 662, 876. A. C. 6945, 9818, 6371-6373. H. D. 4. John vii. 39; xiv. 26; xv. 26; xvi. 7, 8, 13; xx. 22.

12.—T. C. R. 109. A. C. 6945.

13.—T. C. R. 760. Cor. 2. A. R. 913. A. C. 3021.

14.—A. R. 612. T. C. R. 760. Cor. 3.

15.—Cor. 16, 36. H. H. 29-38, 206-208. A. R. 612. D. L. W. 183, 186.

16.—A. R. 342, 343, 348, 363. A. E. 699. L. J. 40, 46.

17.—A. R. 342, 343, 876.

18.—A. R. 123, 238, 286, 290, 356, 521, 613, 661, 669, 670, 676, 718, 876, 882, 895. A. E. 342, 369, 462, 708. Cor. 16.

19.—A. R. 356, 362, 363, 369, 521, 612, 613, 616, 617, 661, 803, 808, 865, 876, 920. A. E. 322, 219, 270-272, 277, 279, 335, 336, 342, 417, 699, 462. A. C. 9741.

20.—A. E. 322.

21.—A. R. 153, 552, 784, 791, 843, 866, 878. A. E. 702. L. J. 60, 63, 64, 66. C. L. J. 9, 11, 18, 20, 21.

22.—A. R. preface, 387, 549, 866, 869, 876, 878. A. E. 413, 430, 535, 737. L. J. 49, 59, 69. Cor. 16.

23.—Shown in the preceding paragraphs.

24.—A. R. 224, 631, 647. H. H. 318-329. L. J. 48, 50, 51, 59. C. L. J. 14, 20. H. D. 3.

25.—A. R. 389, 659, 677, 679, 680, 858, 859, 865, 869, 870, 877. A. E. 195. L. J. 2, 49, 59, 69, 70, 71.

26.—A. R. 107, 612. A. E. 474-478. L. J. 36-39.

27.—A. R. 97, 99, 107, 154, 193, 282, 287, 347, 348, 349, 361, 373, 380, 386, 663, 664, 726, 739, 797, 832, 875, 812, 815, 821, 830, 832, 912. A. E. 240, 270-272, 274, 275, 288, 290, 297, 310, 313, 365, 397, 452, 458, 474-478, 487, 520, 638, 725, 897, 959, 984. A. C. 3876, 3877, 2430, 2442, 3776, 4899, 4956, 8033, 7627, 10310, 10336, 10143, 10153, 10578, 10648. T. C. R. 753, 774. L. J. 36-39, 49. C. L. J. 20. H. D. 2.

28.—A. R. 97, 282, 287, 348, 365, 555, 612, 625, 627, 815, 832. A. E. 318, 474-478, 458, 487, 520, 725, 897. T. C. R. 753, 774.

29.—L. J. 59, 69.

30.—A. R. 154, 330, 335, 659, 661, 858, 859. A. E. 391, 392, 394, 397, 702, 737. L. J. 2, 32, 41, 56, 59, 66, 67, 69, 70, 71, 72. C. L. J. 18.

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33. — A. R. 343. A. E. 397, 702. L. J. 59, 70. C. L. J. 10.
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39. — A. R. 327, 859, 865, 878, 879. A. E. 137, 277, 391, 397, 497, 702, 737. L. J. 9, 32, 66, 67, 69, 70, 71. C. L. J. 10, 16, 18, 19, 22-26.
40. — A. R. 363, 865. A. E. 89-91, 258, 313, 351, 397, 400, 486, 702. L. J. 69.
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44. — A. R. 238, (256, 257), 659. A. E. 369, 375, 399, 401, 443, 450, 624, 627, 708.
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47. — A. R. 238, (256, 257), 257, 812, 857, 886. A. E. 10, 105, 113, 135, 146, 148, 200, 209, 224, 277, 315, 369, 401, 443, 450, 456, 624, 627, 699, 865, 895.
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51. — A. R. 342, 886. A. E. 400, 737, 850, 859.
52. — A. R. 340, 342-347, (532, 535, 542-548, 561-564), 638, 705, 706, 829. A. E. 209, 277, 416, 418, 419, 426, 427, 489, 498, 699, 702, 907, 908, 911. S. D. 152.
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70. — A. R. 676, 700, 750, 868. A. E. 416, 418, 426, 427, 430, 875, 904, 907, 908, 911, 918. L. J. 34, 47, 48, 66, 69, 70. C. L. J. 31. Cor. 36. T. C. R. 753-791.
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74. — L. J. 84, 85, 46. A. R. 547. A. E. 918. A. C. 6854–6858, 6914, 6945, 7090, 7628, 7844, 7867, 7882, 8039, 8099, 8125, 8187, 8169, 8211, 8261, 8264, 8273, 8275, 8289, 8294, 8330, 8345, 8348, 8351. T. C. R. 115–125, 579, 581.
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79. — A. R. 865. A. E. 397, 497. Cor. throughout, — and previous references.
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91. — A. R. 486. Cor. throughout, — and many previous references.
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84. — No references are necessary.
85. — A. R. preface, 547, 612, 670, 826, 879. Cor. 36.
86. — This follows from previous references.
87. — A. R. 520, 812, 816, 820, 826, 880, 882, 918, 951, 954, 957, 960. A. E. 10, 146, 209, 224, 314, 315, 328, 865. A. C. 393, 597, 607–609, 615, 628, 636, 640, 784, 805, 875, 895, 1023, 1048, 1144, 2157, 2552, 2661, 2708, 2715, 2716, 2718, 2722, 4489, 4493, 5113, 6435, 7877. T. C. R. 97–103, 109.
88. — A. R. 814, 819, 820, 826, 897, 911. A. E. 950.
89. — T. C. R. (108, 109), 786, 787, 789. A. R. 811, 816, 819, 820, 920. Cor.
51. Isa. xxx. 26.
90. — A. R. 523, 812, 818, 814, 882, 897, 904, 911, 912, 914, 917, 919, 920, 951, 954, 956, 960. A. E. 148, 151, 200, 865, 950. T. C. R. 786, 787, 791. H. D. 1.
- C. L. J. 30.
91. — A. R. 487, 812, 814, 816, 820, 826, 960. A. E. 417. Cor. 2, 36.
92. — T. C. R. 782, 786–790. A. R. preface, 71, 237, 238, 281, 523, 812, 813, 814, 815, 816, 819, 831, 882, 880–883, 890, 895, 896, 906, 907, 910, 912, 917–919, 949, 951, 954, 955, 957, 960. A. E. 146, 148, 151, 200, 224, 328, 707, 724, 950.
93. — A. R. 814, 815, 882, 906, 907, 917.
94. — A. R. 812, 866, 882, 960. A. E. 277, 737. L. J. 64.

NOTE.

Upon the subject of the preceding discourse, before writing it, much study was spent in the works named in the paragraph at the head of these References; but the writer is compelled to acknowledge that there was one point — probably many more — which he did not fully understand when the discourse was written. As it had been publicly delivered before the General Convention of the New Church, he

did not feel at liberty to alter it; but wishes to make the correction here. The point in question relates to the revelation of the spiritual sense of the Word in the Christian Heaven in connection with the last judgment. The writer formerly supposed, that, as the revelation of the spiritual sense of the Word in the spiritual world was simultaneous with its publication in this world, and as Swedenborg published the whole of the "Arcana Cœlestia" before the last judgment, consequently that judgment must have been executed in the spiritual world by means of the spiritual sense of the Word revealed there. A few passages in the discourse are so expressed as to imply this idea. But this is an error, at least in part. That the Christian Heaven, previous to the last judgment, was in the literal sense of the Word only, is expressly declared (A. R. 256, 257). The New Church was inaugurated and established in the Christian Heaven, not by the revelation of the spiritual sense of the Word, but by the promulgation of the Doctrines of the New Jerusalem,—"the Heavenly Doctrines, the Doctrines of the Lord, of the Sacred Scripture, and of Life" (A. R. 543); and, as these Doctrines are drawn from the literal sense of the Scriptures, the last judgment was executed, and the New Church established in the Christian Heaven, by the communication of a higher and clearer understanding of the literal sense (A. R. 544, 564, 828).

But "each heaven is distinguished into *three heavens*, and so it is with this New Heaven" (A. R. 876). To the *third* heaven of this New Christian Heaven was revealed more or less of the internal sense of the Scriptures,—perhaps, and probably, the same that Swedenborg was commissioned, and was able, to reveal in this world (A. R. 826, 882, 896: A. C. 5249, 9094). From this third heaven of the New Christian Heaven the New Jerusalem comes down. It is not said that they were fully in the internal sense, but "in the *interior* understanding of the Word." Swedenborg uses the word *interior* to signify what is below the *internal* (A. E. 940. A. C. 1594, 1707, 1799, 1802). There is no evidence that even this "interior understanding" was received throughout the Christian Heaven: indeed, there is the strongest evidence that it could not be. That heaven was always a first, lowest, or natural heaven; and is so still. The understanding of the Word, even by the angels of its third region or heaven, must be very feeble compared with the light in which it is understood in the ancient spiritual and celestial heavens; and, in its second and first heavens, the light must be far less.—The writer wishes what is said on this subject in the discourse to be understood with these qualifications.

THE
MISSION OF SWEDENBORG,

IN REVEALING THE INTERNAL SENSE AND DOCTRINES OF THE WORD.

BY REV. ABIEL SILVER.

THE
MISSION OF SWEDENBORG,

IN REVEALING THE INTERNAL SENSE AND DOCTRINES OF THE WORD.

EIGHTEEN hundred and fifty-seven years ago, when our Lord was manifest in the flesh, human nature was in its lowest state of sin and depravity. To this wretched condition the race had gradually fallen, during thousands of years, from a state of innocence and virtue in the Garden of Eden.

In his highest primeval condition, man's mind was in true order. He saw from internals to externals. He saw effects from the causes which produced them. He saw the world of matter as an outbirth from the world of mind. In seeing this, he saw that a perfect analogy existed between material and mental things. He therefore saw the qualities of the thoughts and feelings of God and man perfectly represented in the material forms around him. He saw that material things could not possibly exist but as the effects of will and wisdom from above; and that, therefore, they must be true manifestations of that will and wisdom.

In all this, he saw the true language; the divine language; the hieroglyphic language; the only universal language; the first written language; the only undisguised and certain expression of thoughts and feelings.

But, in this clear perception of things, man had but a mere shade of will and thought of his own. He felt and saw, almost exclusively, from the divine love and wisdom. His mind was but little else than a mere undeveloped vessel, receiving goodness and truth from the Lord, and giving them forth in feelings and thoughts.

Yet he had a selfhood given him, that he might be something more than a mere machine: for, without this selfhood, he would have been incapable of progress and rational enjoyment; therefore he would not have been a man. The essence of this selfhood was rationality and freedom,—reason to determine, and freedom to act, as a distinct individual.

In consequence of this selfhood, it appeared to man as though the wisdom and love by which he saw and acted were his own; but he was also capable of understanding that this will and wisdom were not entirely his own, but were principally the Lord's. The truth is, this selfhood gave him a will and understanding *as* his own; but, in this intuitive condition, this will and understanding were in perfect harmony with the divine love and wisdom, and acted with them. Yet it appeared to man as though he was thinking and acting entirely from his own free-will.

This selfhood, therefore, necessarily made man free to reason and act, either as from his own will and wisdom, or as from the Lord's; and, as it seemed to him that he felt and acted entirely from himself, his selfhood made him capable of using the Lord's love and wisdom as his own, and of falling by habit into the selfish belief that they were really his own, and that he was perfectly competent to manage his own affairs himself. Therefore, in the ability to look to the Lord, and progress upwards, was the ability to look to himself, and decline into evil. Man was free to take either course. He took the latter. Hence the long

progressive fall, from the primeval age to the coming of the Lord in the flesh.

In this downward process, man lost the divine language, founded on the law of correspondence ; and with it he lost all true knowledge of the world of causes, or of the laws of creation, and the relation between mind and matter. He entirely lost his internal stand-point, where he could see in unison with God's wisdom ; and he took his position in the dark, sensual depravity of the external mind, where he saw things, not as they really were, but only as they appeared to be. Thus every thing in his nature had become perverted. He saw himself as the very centre of all being, and the universe as the circumference ; and thus he was about to perish for the want of light and life.

In this state of things, our Heavenly Father, that he might restore man again to order and true life, came, and took his central position again in our nature. He took upon himself, by conception and birth, human nature, in the omega, as it then was. He became again the centre, and that humanity the circumference. Still, that humanity, as assumed, had a will not in harmony with the divine will. It still had its own centre in the circumference of things, and its natural inclination was to look and act from that apparent centre. But, by its connection with the Great Divine Centre, it was enabled gradually to change its position, and to see from the divine will and wisdom.

This was effected by its yielding up its own will to the divine will, in the midst of temptations and trials, until every thing in that nature which was impure and undivine was seen by that nature in the divine light, and freely rejected, and put away. Thus that nature, by free-will and consent, became perfected and glorified, and made one with the Father ; the whole having one will, and that will divine, — the very Centre of all existences.

Thus, having conquered and overcome all evil influences in our nature, and come near to us in the letter and spirit of the gospel, the Lord was able to reach and draw all men towards him, who would yield to the influence of the truth of his Word. But men were then so low, sensual, and natural, that they could not receive spiritual truth. They could not be at once elevated into the spiritual light of causes, where they could look down again upon effects, and see them in their true light. They had, therefore, to be reached in the circumference where they were. Here they could be reached only by natural truth and good; and, to effect even this, they had to be overawed by the power of the Lord's miracles, and forced into an assent and submission to things which they did not understand. But by their faith in the power of the Lord, and obedience to his commandments, they by actual experience gradually saw and felt the truth and goodness arising from righteousness of life, repented of their natural evils, and, in their degree, became regenerated.

Some of the disciples appear to have had, at times, glimpses of higher light; but they could not retain it, and the simple letter of the Word — the natural truth — was all that they could bear. But it is very certain that some of the most spiritually-minded of the disciples and early fathers of the church were sensible that there must be some higher meaning to the Word than the letter; but the subject was so new, so high, and so vast, that their natural state could not receive it. The Christian church, therefore, settled down upon the literal sense of the Word, with wholesome doctrines drawn therefrom; and all who have sincerely received these literal truths, faithfully repented of their sins, and regulated their lives by the commandments, through faith in the Lord, have found their way to happiness and heaven.

But, not being able to receive spiritual truths, this state of things did not last, as the Saviour declared that it would not. The dark ages came on. The church declined in doctrines and in life. "The traditions of men made the commandments of God of none effect." Schisms and division ensued, carrying martyrdom, bloodshed, fire, and fagot in their train, until the churches were any thing else than the followers of the meek and lowly Jesus, loving their enemies, and rendering good for evil.

This crisis was reached one hundred years ago; and the Lord declares of it in Matt. xxiv. 22, that, "except those days should be shortened, there should no flesh be saved." Under this state of things, what could be done? The true nature of God had been lost sight of, and the true way of life. All the doctrines of the Word were falsified. How could man be reached? Nothing short of an entire new light, differing *in toto* from any thing the world then had, could elevate the race. They wanted a new God, a new Bible, new doctrines, and new truths, before they could be moved one step upwards. And yet all the needed new life and light and doctrines were in the old Bible before them; but they could not see them.

But, though they had been becoming blind to the true light of the gospel, yet men had been making rapid progress in natural science. Their natural faculties, and powers of reasoning, had become greatly developed; and many were becoming prepared to look for some rational ground of religious faith. Nothing else could now reach their wants. Human nature had grown up to natural manhood. Its intellectual eyes, in the natural plane, were opened; and it was asking for light in matters of religion as well as science. Marvel and mystery could no longer satisfy or control the free mind, and there were some living remnants in fragmentary Israel who were hungering and thirsting for some-

thing to satisfy the longing soul. But they knew not what it was, nor where to find it. The period had, therefore, fully come, when something new must be done, and when something new could be done.

There were minds now that could begin to receive the spiritual sense of the Word, if it could only be brought scientifically before them. This sense was the only thing that could lead their thoughts to the true God, give them right views of his nature, and faith in his Holy Word. The lost Science of Correspondence was the only key to that spiritual sense that would fit their minds. If that science could be brought rationally before the minds of men, so as to enable them, from their low, natural position, to look understandingly up through the world of effects to the world of causes,—through natural things to spiritual, material to mental,—so as to see and receive spiritual light from the Holy Word, then the human race on earth could be gradually elevated to heavenly order and happiness; otherwise man must perish. “Except these days should be shortened, no flesh should be saved.”

By the use, then, of the key of correspondence, the seals of the Word could be broken, and the Book opened. But who was able to do it? None but the “Lion of the tribe of Judah could prevail to open the Book, and loose the seals thereof.” The seals were all in the human mind. It was sealed with seven seals; that is, every state of the human mind was closed against spiritual light. Man was altogether natural. But there were some minds in a religious state of natural good, and in such a state of natural-rational freedom as to be able to have their minds opened by instruction from the Lord, so as to see spiritual light through natural symbols, could they be so instructed.

But how was this mighty work to be done? How was the human mind to be opened and instructed, so as to

behold the wonderful things written in God's law; to see the glory of the world of causes, and to look down upon effects, and see them as they really are? There was but one way to do it; and that was, for a man to take the Holy Word, give it his supreme time and attention, and work out its wonderful problems step by step; proving every operation, as he went along, by the truths of the Word itself, looking to the Divine Master for instruction. Thus the mind, in this new study, would have to be as gradually opened, enlightened, and expanded, in spiritual science, as minds are naturally in the pursuit of natural science.

But a mind, to do this work, must be a mind in a state of strong natural truth and good. It must be a mind possessing rational and unwavering faith in the Lord, in the Divinity of the Word, and in the work before him; a mind humble, prayerful, open, and confiding towards the Lord. But where was the mind to be found competent to the task of going to this Fountain of wisdom, working out its spiritual problems, and spreading out before the world a clear and satisfactory solution of the work, proved and authenticated by the Divine Truth itself?

EMANUEL SWEDENBORG was the man, in the Divine Providence, for this work. But what peculiar qualifications had he for entering upon a study so high and heavenly? From his youth, his training and education had prepared his mind for just such a work. With always a conscientious regard for the Bible, and a love of truth and virtue, he had mastered all the human literature of the age; deeply investigated the laws of matter in the mineral, vegetable, and animal kingdoms; had traced the economy of the human body up to the soul, and nature up to God; and had rationally seen something of the relation between mind and matter, and of the laws of creation. In this way, his natural mind had become a sincere and open vessel, adapted to the

reception of spiritual truth; and his active soul was thirsting for something higher, and looking up to receive it. And thus, at the mature age of fifty-five years, — ripe in natural goodness and truth, and in scientific and literary wisdom, — he was prepared to enter upon the divine study of the Holy Word in its spiritual sense.

This study rationally opened his mind to the laws of the spiritual world; so that he gradually came, while in the flesh, into a state of free, open, and sensible consciousness of spiritual society and scenery, and this by a process of such perfect mental growth and development, according to divine order, that, when his spiritual senses had become clearly opened to the spiritual world, they were permanently so; because his views of that world were not surface and uncertain views, presented from a disordered or inflated imagination, but they were scientific views. He saw and understood the law by which spiritual forms are manifested, and this law he found in the Holy Word. It is the SCIENCE OF CORRESPONDENCE, in which the Word is written, and which he labored to make known to the world; and, in the ardent exercise of this benevolent desire to give it freely to his fellow-man, his soul was rationally opened to receive it from the Lord.

Twenty-nine years of intense application were devoted to this work, in which he presented to mankind twenty massive volumes, opening and expounding the Sacred Scriptures, and specifically recording his illustrations, and the Science of Correspondence by which they are explained. This he did in the most modest and quiet manner, without any startling miracles or outward displays of power, but in a deep, calm, and contemplative state of mind; looking prayerfully and confidently to the Lord while reading the Word.

In this way, the Science of Correspondence, and the

spiritual sense of the Word and its doctrines, have been presented to the world. But who has done it? Certainly not Swedenborg, but the Lord himself. Swedenborg never, in all these volumes, gives us so much as a single opinion of his own upon the meaning of the Word or its doctrines, or of the Science of Correspondence; but the illustrations are so given as to make the Word itself its own interpreter. It is the Lord, therefore, and not Swedenborg, that speaks to the heart and the head of the reader of these volumes. Yet Swedenborg was not inspired. He acted not as an amanuensis, as did the prophets. He freely saw and understood what he wrote. He knew it was true; but he knew, also, that it was not, one particle of it, his own wisdom; and he was far from claiming it.

These twenty volumes, therefore, in their explanations of the Word and its doctrines, become to the understanding reader positive and conclusive evidence of their own truth and the truth of the Holy Word. They call in an array of testimony which carries every thing before it. They call our own internal selves and experience on to the stand, with all our evils, and all we know of human nature, and make them cry out, Amen! They call in to their support all the truths of science and art. Indeed, they call in every thing,—the vast universe of mind and matter, and the law of analogy between them. Every thing in nature, from the smallest dust of the earth to the sun in the heavens, bears testimony in these volumes to the truth of the Word, and the divinity of its Author; proving, beyond a doubt, that the Creator of the universe is the Author of the Holy Word; that the spiritual truths of the Word are the Divine Wisdom by which God created and sustains the universe; and that the universe now stands in relation to that wisdom, as effects to causes. All this is satisfactorily proved by the law of analogy which pervades the whole Word. Man, therefore, rests

in the evidence of these volumes, as God's own testimony of the truth of his Word; for by them the Lord opens the seals of every mind that reads and understands them: and as man turns from his evils, and yields his heart to this light, the Lord gradually purifies and elevates his thoughts and feelings above falsehoods and evils to heavenly light and life.

What a vast work this Science of Correspondence, and the consequent influent spiritual light from the Word, have laid out before them! It is nothing less than the entire revolutionizing of the whole mental world on earth, and the restoring of all things to order,—an entire change of all man's views of God, of man, and of nature; placing man in an entirely new position, where he will see with new eyes and in a new light, and, by obedience, will learn to feel with a new heart.

The starting-point in this elevation is a true thought of God,—some ray of light from the Great Divine Centre into the rational faculty, presenting some true idea of God's nature and character. In the light of this idea, presented to man's rational consciousness, lies the whole revolutionizing power. As we read the Holy Word in the light of this idea, that light brightens and expands into the Sun of Righteousness, and becomes, indeed, the Jehovah God; and we then see him to be Love, Wisdom, and Power, in union as a whole. And we see this Love, Wisdom, and Power ever going out from the Centre of the universe, creating, sustaining, and giving life to every thing. We see in this divine character no change nor shadow of turning, but infinite and equal mercy towards all.

In this divine light, the Holy Word presents us with a new Author, and with new doctrines, differing in every *minutia* from those entertained by mankind a hundred years ago. Indeed, then, does the Lord, at his second coming,

"make all things new." He makes us see all his own creations and doings to be good, and all evil as springing from man: therefore we see man falling and going astray, and God following him up to save him. But, as we see that man could not fall without the free exercise of his own will and judgment, so also we see that he cannot rise without their free exercise. God gives to man the power to turn from his evil way, and live. This power is in the truth which man sees. The starting-point in this change is, the truth so presented to his mind that his own free-will and judgment tell him that the thoughts, feelings, and actions in which he is indulging are wrong, and lead to misery and death. The regenerating power that this truth really contains is in the light that it brings of God's true nature, telling us we must be like him, and that in him is our only dependence and help. This light the Science of Correspondence everywhere forcibly presents to view in the Holy Word. Hence the regenerating power of the Lord at his second coming.

The Science of Correspondence keeps God's glorious and merciful character before us in every page of the Word, and it shows us what is meant by every thing that the literal sense seems to present of him of a different character. It shows why the Word was so written, and the use; and both senses become thereby perfectly harmonious. Thus we see that the literal truth of the Word, flowing into an angry man's mind, presents the merciful God to him as angry: just as the light which falls upon a crooked and imperfect mirror reflects a beautiful face as distorted and ugly. The anger is in the man, as the imperfection is in the glass. The bad man looks at the truth which condemns him, as his enemy; when it is really his friend in effort to save him.

Thus the Lion of the tribe of Judah, according to prophecy, has prevailed to open the Book, and loose the seals

of God's Holy Word ; and has mercifully given to the world the Divine Law of Correspondence, — the grand key which opens the door to that fountain of wisdom which is to bring the world into order.

These twenty volumes, with the Holy Word which they open, will yet stand before the world as the great test by which the truth or falsehood of every new system, creed, or practice, which may spring up in this fruitful age of wonders, will be tried. All sects and parties will yet come to these volumes, and the Divine Word, for light ; and their decision will be peremptory and final : for there will be found nothing substantial upon which to base an argument against them. They will be regarded as the Great Universal Body of Divinity, the true standard of all wisdom, the basis of all law and order. Nothing can supplant them ; for they centre every thing in God. Nothing can rise above them ; for they give to God the highest excellence. No truth can oppose them ; for they are the fountain and embodiment of all truth. The doctrines they present are one harmonious whole, with Jesus in the midst. Their tendency is to show man his sins in such a light as to convince him that they are his certain destruction, and then to show him how to get rid of them in a way so plain that he cannot mistake it. This is their universal tendency, and in this great work they must in due time succeed ; purifying, regenerating, and making happy, the whole human family on earth. What this due time will be, no one can tell. The race was many thousands of years in falling from the *alpha* of its existence in the Garden of Eden, down to the *omega* of our nature at the divine incarnation. It may take as many thousands of years to bring us up to full millennial life and glory : but the movement must ever be with accelerating force and influence ; for its sphere is amid free and active minds, first enlightening the understanding, and then gaining the heart.

And all it gains it holds for ever. And its final success is certain: for the Lord declares of it, that "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying." — "And there shall be no more saying, every man to his neighbor, Know ye the Lord; for all shall know him, from the least unto the greatest: for the mouth of Jehovah hath spoken it."

THE
DESCENT OF THE NEW JERUSALEM.

BY REV. CHAUNCEY GILES.

THE

DESCENT OF THE NEW JERUSALEM.

And I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a Bride adorned for her Husband " (Rev. xxi. 2).

THE Lord is the First, and all things proceed from him to ultimates. He is the Cause: all finite things are effects. He is the Centre and the Inmost: the creation flows out from him as light from a sun. He is the Highest: all created things, all *creatures*, descend from him to the lowest, — to the material world on which they rest, and from which they ascend to him.

This descent is by steps of discrete degrees; each degree being the correlative, external, and effect, of that which lies within and above it, embodying all its principles and relations in a lower form, and thus becoming its representative and expression.

The Divine Life continues to descend until it reaches the lowest. It cannot rest before; for there is no inert and fixed basis to re-act from. Life flows *from* the Lord, not towards him. His love and wisdom, like the heat and light of the sun, flow from him. They cannot return to him, except as they are reflected back by those forms that have become fixed in the ultimates of creation or of life. Thus the material world is the basis of the spiritual world, as the

body is the basis of the soul ; or as the earth is the basis for water, and the airs, and auras, which, like the Divine Life, continue to descend until they reach their level ; or as the coverings of seeds are the containing vessels into which the higher forms of the plant descend, and on which they rest until they become embodied and fixed in form. While all things exist potentially in the Divine Being, they can have no distinct and apparently independent form until they have ascended to ultimates. The material world, then,—the circumference of the universe,—is the theatre of the creative life. Every thing is in its fulness in ultimates. It would seem to follow as a necessary consequence, that there could be no spiritual world, having an objective and really distinct existence, until there was a material world. It is true, it was prior as a cause. It existed, essentially, as the trunk, branches, leaves, blossoms, and fruit of a tree, in their minutest forms and most delicate shades of color, exist in the seed ; but it had no formal existence. The spiritual universe was in the same state a man is when first begotten. There are in him, potentially, all affections, all knowledge, all strength, and all human activity, suffering, and joy ; but they have no formal, and, we may say, real existence, until they have become embodied in deeds,—until the heavens in him have become formed by flowing down into the earth of his body in all natural activities, and forming them. Thus there could be no angel, and no heaven of angels, until there was first a material world and a material man, or a man in the material body. Viewing heaven, then, as composed of a society, or of an innumerable society, of angels, it is strictly true that it was formed on the earth. And this is true, also, even in regard to the scenery which surrounds them,—to the mountains, hills, valleys, and streams ; to the houses they dwell in, and the clothes they wear. The material world is the workshop of the universe, where the

spiritual worlds — the heavens, and the angels that compose them — are formed in rough outline: it is the nursery of the spiritual Eden. "Earth is the seminary of heaven."

But the Lord is infinite; and, when he manifests himself in forms finited by space and time, he can only do it in a finite and limited manner. The infinite things which are distinctly and simultaneously one in him can only be manifested in material, or even spiritual forms, by an endless variety and succession of them. Thus the Lord is always creating, — always descending in material and spiritual forms. Every creation is only a step to a new creation: it is a mere instrument to a higher and fuller descent. Whenever any principle of the Divine Love and Wisdom becomes fixed in a material form, that form is used as an instrument in indefinitely multiplying that principle. This is true even of the earth, — of matter itself. The spiritual principle that has descended from the divine, and become ultimated in a grain of wheat, is now a fixed form, which can be indefinitely multiplied, and thus aspire towards the infinite. It is one step to an endless number that will flow through it as an instrument. This is true of all plants and animals. The descent of the Divine Life, which is first in the order of time, is always for the end of a fuller descent; and the lowest plane must always be reached before the higher can have a formal existence. This general truth is illustrated in the creation of the earth. The earth was created from the sun. The earth is really the descent of the sun into lower forms. The sun is pure fire in itself. In its descent it becomes aura, ether, gas, fluid, rock. The rock, the lowest plane, must be reached before the vegetable; and the vegetable before the animal, the animal before man, and man before angel. And all these lowest forms are created to become the means of indefinitely multiplying forms which are to be the recipients of a fuller and more varied descent

of the Divine Life,—the ladder on which the angels of the Lord's love and wisdom continually ascend and descend.

When the lowest plane is reached, every thing which ascends from it, or by means of it, becomes the channel of a new life that flows down into it. When the earth has ascended from its inorganic form, and become a tree, gases and airs descend into it, and become leaves and a larger tree, which in time fall, and turn to earth. Thus the whole world has been covered and enriched with a vegetable mould.

When a human soul is created, it immediately becomes the instrument of conducting the Divine Life to other souls. This is so in this world. When the Lord takes a little child, and places it in the midst of a family, His life immediately begins to descend into it, and to flow through it, into the whole family circle. When a new member is added to a society, the life that descends into him flows through him to others. If he is a heaven in its least form, then the life of heaven flows down from his heaven into the earth of his natural affections and actions, his words and deeds, and, through them, is transmitted to others.

But perhaps we may find the clearest illustration of this universal mode of the divine operation, in the greatest as well as in the least forms, in our own lives. When we learn a new truth, it becomes a centre of light, which diffuses itself to all the truths in our minds. If it is a genuine truth,—the form of a good affection,—the Divine Love flows into it, and warms and softens and elevates every affection and every truth, and gives a wiser direction to every action. It descends even to the ultimates of life, and makes all things new. So it is in the Grand Man. Every infant that enters heaven—as every one does—is to its parents on earth, and to every human being, more or less

remotely, what an innocent affection is to the human soul. Every regenerate man and woman who enters the heaven now forming becomes a new medium of transmitting the Divine Life to men. Like a lens, they collect into a focus some of the scattered rays of Divine Wisdom and Love, and pour them into human hearts. They become stars of greater or lesser magnitude in the firmament of some minds, new suns of love and wisdom in the heaven of some souls; and the Divine Love descends through them in larger measures and more powerful effects.

But there are modifications of this law of the Divine Order, pertinent to our subject, and worthy of our notice.

It is said that the "Holy City descended from God." Now, only that descends from God which is a form of the Divine Love, and, in its degree, preserves the relations of the Divine Order. The Divine Life is modified, and may be even inverted, by the forms through which it is transmitted. Nothing that is evil and false comes from the Lord, as no color comes from the sun. Only pure love and wisdom come from the Lord: only heat, and pure white light, come from the sun. Material objects modify the light of the sun, and change its pure white into various colors, or absorb it, and cause blackness. So human forms, when they become perverted, change the Divine Love into evil, and the Divine Wisdom into the false. They do not transmit the *Divine Life*: they have changed it into death; and they diffuse that. If the spiritual world was composed entirely of such forms, that which is really good and true could not reach us; as the pure white light of the sun cannot reach us when transmitted through colored media. When we are enclosed in a room with no windows, the light cannot reach us: we are in darkness, not because the sun does not shine, but because its light cannot be conducted to us.

Humanity was in such a dungeon at the time of the Last Judgment; and there is many a soul now groping about in darkness from the same cause. If all the souls who form the links in the chain which conducts the Lord's life to us were evil, how could any good reach us? We see this principle illustrated even here, in the perversions of our own doctrines when they are communicated by those who do not understand and love them. Surround a child by those who are false and evil, and make them the mediums of communication, and you cannot transmit a single truth to him. The whole race of men on earth were situated in this manner before the formation of the New Heavens. Evil had risen up between man and the spiritual sun, as clouds rise from the earth; and the Divine Truth could not reach him. The cities of doctrine that descended from God did not come out of heaven. They were perverted; all their divine order and beauty were lost; and they rose like foul exhalations from hell.

There were heavens of angels then as now: but they were too remote from the inhabitants of the earth; and the hells had risen up between us and them, intercepting and perverting every holy truth. The Grand Man was in the state that each individual is in when his hereditary evils rise up between him and the innocence of infancy. They cut off all influx from those states; and the man must be reached from another direction, — from without.

But, when the New Heaven was formed, a new channel of communication was opened between the Lord and man. As the Lord's life descended out of this heaven, it preserved its proper forms: it retained, in some good degree, the Divine Order. The city was a "Holy City:" all its parts were related to each other, as they are in the Divine Humanity. The clouds began to break away; and, through the openings, the true light began to illumine men's minds.

Here and there was a soul luminous with genuine truth, as you see bright spots on the hillsides where the sunlight descends through the opening clouds. Or, to use the correspondence so frequently employed in the Word, the morning began to dawn. A little light was diffused into the darkest valleys; and the clear sunlight might be seen, like a crown of glory, upon the tops of the mountains and high hills.

This light would necessarily be dim at first; for the heaven which transmitted it was composed principally of infants, and of unlearned and simple minds. Its increase would also be slow, because the heavens could only increase as souls were born on earth, and elevated into them. The good that came down to men unperturbed was a single grain of wheat in a bushel of chaff; and the grain must be planted in a poor soil and cold climate, and its little increase carefully garnered, and planted again. Thus the progress would be slow. Many a storm would beat upon it; many a frost would nip its tender blades; and many a winter would return, and lock all growth fast in the chains of ice. As it is with us, so it is with the larger man. The infant heaven born within us is weak, and apparently helpless. It is a lamb in the midst of wolves. It is in constant danger. Its strength comes slowly, and after many a fall. The Divine Light must struggle down through much darkness; and only a few rays can reach us. The creative energy that forms the heavens is limited on all sides by the scantiness and poor condition of the materials it has to work with, and the theatre of its operations is lumbered up with those entirely unfit for the use. It is the stony field, the hard-beaten way-side, the ground full of thorns. Thus the Divine Life is impeded in its descent, first by the smallness and feebleness of the New Heaven, and then by the perverted forms into which it is received in this world.

This is the cause of the slow progress of the New Church. There is no difficulty in propagating a false doctrine. There are a multitude of broad and open channels for its ascent. There is a fruitful soil to receive it. It flows in in harmony with the natural forms in all their activities; it is fomented and cherished by all our natural loves; and it springs up, and spreads itself into a quick and vigorous growth. There are many illustrations of this truth in the history of the last few years. It is seen in all human activities. When any selfish and worldly good is proposed, there are sharp eyes to see it, open ears and hearts to receive it, and willing hands and feet to execute it. But, when some spiritual and genuine good is offered, it is without form or comeliness to our perverted vision. Our ears and our hearts are closed against it, and there are few willing hands and feet to do its service. If not entirely rejected, it is received with doubt and hesitation. It has to create the forms into which it is received, and it has to create them under the most adverse conditions. Man has to be re-created, re-born. The Lord does not descend into man in any thing that is properly man's own. In the natural heart, "He has not where to lay his head."

The slow progress of the New Church, then, which often seems so discouraging, is an evidence of its divine origin. It is because it is *new*, — new heavens and a new earth, — and not a mere re-arrangement of already existing forms and doctrines. It is because it is so unlike, so discretely separated from, all the churches that have preceded it, that it cannot be fully and rapidly received. The New City is not a mere collection of a few tents, which can be reared to-day according to man's self-derived intelligence, and re-arranged or entirely dispersed to-morrow; it is not a phantasy of the imagination; it is not reconstructed out of the ruins of any former city; but it is coming down from God out of heaven.

Its form, in every particular, is the opposite of all the thoughts and affections natural to man; and he is not allowed "to lift up his tool upon it." He must change all his habits of thought and affection; he must become a form of charity; and his spiritual vision must be purged from the mists and distorting fallacies of the natural mind, before he can *see* it even. It is also a city of habitation: it is made to dwell in,—to be the home of our affections, and the form of our thoughts. It is a "Holy City." Every habitation, and every stone in its walls and foundations even, is a divine truth, the exact form and representative of a divine affection. "It lies four-square." Every part of it is the correlative and exact expression of the Divine Humanity in ultimate forms, in all their relations and degrees. It cannot be entered from any direction, or any state of affection or thought, except through its gates of pearl,—the doctrine of the Divine Humanity. If such are the obstacles in the way of its descent; if such is the greatness of the work before it; if it is to change the state of all human affections and the form of all human thoughts; to lift humanity out of its darkness and chains, and place it in a point of view from which it will see all things from their centre in true and harmonious relations,—we must expect it will be slow in coming.

But this is no discouragement. If it is slow, it is sure; and its progress will advance in a continually accelerating ratio. Every soul regenerated, and conjoined to the New Heaven, increases its power, by forming a new medium of conducting the Divine Life to man, and by diffusing itself throughout the whole heaven to every other soul; enlarging its capacities, and intensifying its love. As a fire shines brighter, and glows with a more fervent heat, when new fuel is added to it; as new life comes down into all the activities of the human form, when a new affection is born

in the will, and conjoined to a true thought in the understanding, making the eye sharper to discern every heavenly truth, the ear quicker to catch the harmonies of every heavenly affection, the hand stronger and more skilful to work out and embody in deeds the higher perceptions and nicer shades of beauty, the foot swifter and more tireless to run on heavenly errands; so does every soul added to the New Heavens increase the vital energy of the whole body of humanity.

I have said that every thing is created in ultimates. It is, therefore, first seen there, and seen in the forms which the Divine Love has assumed in its descent. The Divine, in itself, is infinitely above all finite comprehension. It must descend step by step, putting off some of its perfections in every degree, until it assumes a form comprehensible to finite minds. The first form in which man has any rational perception of genuine truth is as doctrine, which is expressed, in the language of representatives, by a city. Divine truths cannot be communicated to man, in his present state, in any other form than that of doctrine. He has no perception of truth, or of a true order of life. He cannot follow the attractions of his natural affections as an animal can its instincts, for they would lead him to certain destruction. Man is born into no knowledge of what is good and true: he must obtain this knowledge by learning it. Those truths which are the forms of heavenly affections must be taught him; and, when they are admitted into the mind, they become vessels capable of receiving the Divine Life, because they are forms of that life in ultimates. They are gradually wrought into us, and become a part of ourselves. This truth may be seen in a clearer light, perhaps, by an illustration familiar to many of you,—the grafting or budding of a tree. Pears cannot be produced on a thorn-tree by any amount or skill in culture. The richer the soil,

the more vigorously the tree will grow ; but its nature is not changed : it produces thorns, and a hard and stony fruit. But if you cut off the stem, and ingraft the pear upon it, you will have in due time a pear-tree and its delicious fruit. The reason is evident. As soon as the sap of the thorn ascends into the scion of the pear, its natural form is changed, and it is converted into something useful and good. This scion is in itself the ultimatum of a vegetable principle exactly adapted to produce the good fruit. It is an arc of the circle through which the seed moves in producing itself again, and it changes all that flows through it into its own form. So divine truths in ultimates, as they are found in the Word, are the exact forms of the Divine Love ; and, when they are received and obeyed, the Divine Life flows into them, and the whole man becomes moulded into their form.

The Church comes to us first, then, in the form of doctrine, which teaches us what we must shun, what we must believe, and what we must do. It is not possible for the New Heaven to descend into us, and to elevate us into a perception of its own blessedness, in any other way than by learning these doctrines, and living according to them. Our doctrine is the city we dwell in. Its primary truths are the gates through which we enter it. Its truths, that teach us how to live, are its streets, along which we pass in our daily duties. Its walls are those truths which protect it from the hostile invasion of error. The city which John saw, and which is now descending from God out of heaven, is the Holy City. It is the doctrine of the divine truth, and teaches us how to live, that we may become forms of that truth. As men receive these doctrines, and ingraft them upon their lives, they begin to bud and blossom, and bear fruit. Heaven descends into them in its own form, and changes them more and more into its own likeness. For it is

a universal law, that when we begin to live according to the teachings of a genuine truth, even though seen at first as a simple command or doctrine which we do not fully understand, the doctrine begins to change its form until it assumes the human; for every genuine truth is in the human form. As we enter the gates of pearl, we are already within the protecting walls of the Holy City. As we begin to walk its golden streets,—that is, to live, and to love to live, according to the precepts which its doctrine teaches,—we see that this is no common city. All its parts have definite and orderly relations to each other. All its ultimate truths become transparent, and heavenly light shines through them. There is no longer any need of the sun of self-love, and the dim moonlight of self-derived intelligence, to guide us. A glory descends from God—the Divine Truth—to give us light. As we advance towards the centre of this city, our evils and falses are gradually removed; our vision is purified; our perceptions are elevated: we see the pure river of the water of life: we pluck leaves from the tree of life, which heal all our diseases, and elevate us to a perception of genuine truths. A new and higher life has descended into our doctrines, and changed their form. We see a city no longer: the walls of jasper fade away; and even the streets of gold, as it were transparent glass, disappear; and, instead of walls and paved streets and flowing streams, we behold a human being of ineffable beauty,—a Bride adorned for her Husband. We now see that what we had learned as a fact, or received as a doctrine, without perceiving clearly its relations to life, was, in every one of its relations and dimensions, the measure of a man,—of an angel; that it was the exact and orderly form, in its degree, of heavenly affections. It was human. It originated in an orderly descent from the Divine Humanity; and, by influx into it of the same Divine Life, it is seen to be human again:

and, by the reception of it, the church becomes the Bride, the Lamb's wife, — becomes conjoined in indissoluble bonds to the Lord himself; and he can henceforth dwell in his church in that which is his own.

It is because the doctrines of the New Church are in the human form, that the Lord can descend into them. And, by their being in the human form, I mean that they are the exact statement of all the forms, principles, relations, and modes of action, that enter into the human form; that they are a statement of its laws, and, consequently, are an embodiment of the Divine Order. By the descent of the Divine Love and Wisdom, I mean the actual influx of spiritual substances, which are themselves in the human form. The Lord, in his Divine Humanity, is in the human form; and every thing which comes down from him must be in the same form. Man was made into the image and likeness of the Lord, and the kingdom of heaven is within him. It must follow, that every genuine truth must be in the same form, and have specific and definite relations to man. When man lives according to this truth or doctrine, he lives according to the true order of his life, — according to Divine Order. Thus the Divine Life meets with no obstructions in descending into him. It finds all the paths of the Divine Order plain, all the gates open. It finds every organ in harmony with every other, and with the Divine Influx. Thus the Lord himself descends, and makes his tabernacle with men; and he dwells with them, and they with him. It follows as a necessary consequence, that, so far as this Holy City descends upon the earth, and men dwell in it, just so far heaven descends, and all the relations of our earthly life will become heavenly.

The doctrine of the Divine Humanity, and of the humanity of all genuine truth, is the central principle, the chief corner-stone, of the New Jerusalem; and by its light we can

see why the preceding dispensations have been so weak, and have finally become extinct. Man has always had some truth, but he did not see that it was human. He has had truths, but no true doctrine. He could not see their relation to each other and to himself. He put them together according to his own self-derived intelligence; and the result has been a Babylon, instead of a Holy City,—a monster, instead of a Bride adorned for her Husband.

The doctrine of the Trinity is a good illustration of this mistake. The Christian church did not see that it was human. They saw some resemblance to the human form in it, but they did not see how the parts were related to each other; and, when they attempted to put them together, they made a three-headed monster, instead of a perfect trinal Man. They had no spiritual understanding of the Word; and they mistook parts for the whole, and placed them side by side, naturally, instead of one within the other, according to the Divine Form and Order. The Lord could not descend into such a form. The falsity of the church in reference to this truth has extended to every other. Not seeing the relations of these truths to herself and to each other, she has put them on as external ornaments. They have no vital connection with her. They have not made her a Bride, and prepared her to become conjoined to the Lord in a true spiritual union.

With the Church now descending, it is exactly the reverse. According to the degree of its descent, it changes its recipients into forms truly human, and gives to them a perception that all genuine truth is human. It brings down heaven in its true heavenly forms to the earth, and changes all things to its own likeness, and gives to all human activities, so far as they yield themselves up to it, truly human ends. The evidences of this truth are clearly seen in the new direction which the energies of civilized men are now taking, and the

true methods which are now pursued in investigating natural science. The life of heaven, and the form and end of all heavenly activities, is use. The heavenly mode of learning truth is to sit as docile and active recipients of it, surrendering the whole being to be moulded into its form, and to be vitalized by its love. The desire is to see truth as it is in itself, in its divine order and relations, and to bring the whole life into conformity with it; and this is what men are beginning to do in natural science. Formerly they constructed their theories, and went to nature to confirm them; as they construct doctrines, and wrest the Word to prove them. They did not go as children, but as masters; not to learn, but to teach. They were not contented to sit like docile children, and, with a quick eye and attentive ear, learn, letting Nature utter her secrets in her own voice, and unfold her mysteries in her own forms. Thus they saw but little in the mirror of the universe except the reflection of their own theories.

But now men have discovered a better way; and this discovery is one form in which the New Jerusalem is manifesting itself in the ultimates of life. Men have learned that the only way to discover the truths of natural science is to watch the motions and evolutions of material forms, to clear their own minds of preconceived notions, and, with a docile and quick attention, to listen to what nature says. This process of interrogating nature is beautifully illustrated in every step of the chemist. He takes a material substance, and causes it to pass before him in various forms. He introduces it to a great variety of substances of different qualities, to learn its affinities and repulsions; and by this process he obtains from its own mouth, as it were, a confession of its real nature. He is ever on the alert to see what new forms will appear, what new qualities will be developed; and he guards, above all things, against any disturbing influences

from without. In such a state, the mind, like the prepared plate of the daguerreotype, — sensitive to every impression, — catches and holds the lights and shadows of the various forms that pass before it. And this is the true method. It sets the learner in the right direction, and puts the thread of a true principle into his hand, with which he can follow Nature through all her intricate labyrinths, and see her as she is, with no fear of being lost. The result has been an increase in true natural science, beyond all precedent.

When the same method is applied to the investigation of spiritual truth, the same results will follow. When men go to the Word, and to the doctrines of the church, with the same docility that they now go to the book of natural truth, not to confirm a preconceived doctrine, but to learn the truth as it is; when their only fear is, that something from self may disturb the Divine Order and distort the heavenly form, — then the same results will be obtained in the spiritual plane of life, that we now see in the natural. There will also be the same change in the ends for which men seek truth. Men seek natural truth now for human uses. They have discovered that every natural truth has a human form and a human use. This is illustrated in the present relations of the magnetic element to man, or in his perceptions of it. It is but a short time since man regarded this element with terror, or entire indifference. He saw no human use in it. He could not discern any relations in it to himself. But now he sees it working in silent but fruitful power everywhere, — in the growing grass, in the blossoming flower and ripening fruit. He sits and talks with it as a familiar friend. He intrusts to it his messages of friendship and business; and, in the softest accents, it

whispers in his ear a quick reply: and in manifold ways it is seen to have human relations, and, in all its forms, to be subservient to human uses.

These natural examples illustrate the tendency and effect of the descent of the New Heaven in every plane and relation of life. It is human; and its effect is to humanize every thing into which it can descend, and become formed in ultimates. And, even where it cannot come fully down, it weakens, dissolves, and changes the old *inhuman* forms. We see this in its effect upon all the old doctrines constructed from mere appearances. They are all crumbling to ruins, like a city without inhabitant. They are like the frozen earth in spring. The descent of a fuller life is breaking up and dissolving all those forms which had been held together by frost, and the currents of life are set loose to run in obedience to higher laws. It gives greater freedom in every human relation, a clearer perception of every truth, a wiser direction to every activity; and, while it increases the strength of every human power, it makes every power more human.

While its effects are more fully ultimated in some men and in some churches than in others, so that they may be considered the forms and embodiment of it in some general principles and faint outlines, they are limited to no church, to no men, and to no form of truth. Like the light and heat of the natural sun, the New Heaven is descending everywhere, and has some effect upon all minds. It may fall upon the rock or the stream, upon the desert or the wilderness, upon polar snows or tropical plains; it will wither and destroy, break up and dissipate, or tend to do it, all that is not in its own form, or that cannot be changed into it; and every form

that can receive it, it will change more and more into its own likeness.

John saw the Holy City *coming* down. It is coming now. We, my brethren, are witnesses that it is coming; and so are all who worthily call themselves by this new name. The condition of the New Church, as it has become ultimated upon earth, is evidence that it has only come to many as a city, — as a doctrine. It is not yet fully seen that all its truths are human, — are forms of life, of the Divine Life; and that all who receive them are members of the same body, parts of the same form; and hence we do not all seek to find our places, to learn our organic connection with the whole. But as we learn more and live more, as they descend more fully into us and into all others, all that hinders our seeking and finding our true position will be removed; and we shall be drawn towards each other by mutual attractions, and carried to our places in freedom by our spiritual affinities to each other, and our conjunction with the Lord.

The truths of the church, and the individual members of the church, will not be like organs of the human body severed from each other, and promiscuously commingled: but they will come more and more into a form truly human; and the church on earth will become the Bride, adorned with every truth that can be instrumental in conjoining her in a heavenly marriage with the Lord. Every recipient of the Heavenly Doctrines will hear a great voice out of heaven, saying, "Behold, the tabernacle of God is with men; and he will dwell with them: and they shall be his people; and God himself shall be with them, their God. And God shall wipe away all tears from their eyes;

and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: for the former things are passed away." — "These words are true and faithful." — "He that testifieth these things saith, Surely I come quickly. Amen: Even so, come, Lord Jesus."

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THE
PERMANENCE OF THE NEW CHURCH.

BY REV. JOSEPH PETTEE.

THE

PERMANENCE OF THE NEW CHURCH.

⁶¹ Behold, the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast. And it shall come to pass, that like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build and to plant, saith Jehovah. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith Jehovah. But this shall be the covenant which I will make with the house of Israel: After those days, saith Jehovah, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and I will remember their sin no more. Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who divideth the sea when the waves thereof roar, Jehovah of hosts is his name, If those ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith Jehovah, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith Jehovah " (Jer. xxxi. 27-37).

By the days which it is said shall come, is denoted the period when the happy condition of things described in the text shall exist. The days are those when the Lord shall sow the house of Israel and of Judah with the seed of man and of beast; when he shall watch over them, not to pluck up and to throw down, but to build and to plant; when it shall no more be said, "The fathers have eaten a sour grape, and the children's teeth are set on edge;" when

a new covenant shall be made with the house of Israel and the house of Judah; which covenant shall consist in this, that Jehovah shall put his law in their inward parts, and write it in their hearts; and when the other things declared in the text shall be fulfilled. That the age of the New Church which has already commenced is the period foretold in the text, we know from revelations which have been made in connection with the establishment of this church; and also from the fact, that the circumstances characterizing the period alluded to are beginning to be realized.

"I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast."

"The house of Israel and the house of Judah," as used in the Scriptures, are altogether of a representative character. They represent the church in respect to its two great characteristics,—love to the Lord, and love to the neighbor; or as celestial and spiritual: for the church is celestial from the former love, and spiritual from the latter.

By "man" and "beast" are not meant man and beast literally; but by "man" is denoted the love, the goodness, the special form of which man is designed by the Lord to be. This form of love is spiritual and celestial love,—love to the Lord, and love to the neighbor. By "beast" is denoted natural love or affection,—such comparatively low good qualities in men as are represented by the characteristic traits of harmless and useful animals; as oxen, cows, sheep, and lambs.

By "the seed of man and the seed of beast" is denoted that which produces spiritual and natural good in men,—that in which these goods have their origin. What, then, is it in which they originate? They originate in the Divine Truth which the Lord reveals to us. This is "the seed of man and the seed of beast."

To sow the house of Israel and the house of Judah, then,

with the seed of man and with the seed of beast, is to make to men such a revelation of Divine Truth as is calculated to produce in them celestial, spiritual, and natural goodness.

Such a revelation is now made by the Lord to the New Church. The more prominent points of this revelation we will now proceed to consider.

The great truth now declared and manifested to men, to which our attention will first be directed, is this, that the Lord Jesus Christ is Jehovah in a Humanity assumed and glorified; thus that he is the One Only God, — that, besides him, there is no other Divine Person or Being.

The second great truth now manifested is, that the Bible is the Word of the Lord, and that it is filled and pervaded with the Divine Truth: that, though some portions of it appear to relate wholly to what is of this world, and not at all to heaven and spiritual things; though, in other portions, things are expressed according to appearances to persons in an external and low state of mind, and not as they really are; and though the instances in which genuine truth appears unclouded in the letter are comparatively rare, — yet everywhere within this varied outward form there is genuine Divine Truth. It is now revealed that the Bible is of such a nature; and its contents are revealed.

The third great truth now revealed is, that men must shun, as sins, the evils forbidden in the Scriptures, and do the good things there required, with a humble sense of their dependence upon the Lord, in order that they may be reformed, regenerated, and saved.

These truths are the seed of man and the seed of beast. They tend directly to produce the forms of goodness denoted by man and beast. One can no more receive these truths in a proper manner without being made a good man by

them, than he can partake of wholesome food without being physically nourished by it.

“And it shall come to pass, that like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build and to plant, saith Jehovah.”

In the first part of this verse is described what took place before the Lord sowed the house of Israel with the seed of man and the seed of beast,—before the new revelation of divine truths was made; and the latter part describes what takes place after that revelation. The acts indicated in the first part are acts of subversion and destruction; but, in the latter part, those of an opposite character are indicated. The former are of the Divine Permission; the latter are of the Divine Providence. What is agreeable to the Lord is, to furnish such things as are good and salutary for man. Thus “building and planting,” which denote furnishing spiritually good things, are of the Divine Providence: but works of destruction are not agreeable to the Lord; and he permits them to be done only when, through the agency of what is evil, things which operate adversely to the good of men have come into active existence. In the age preceding that which has now commenced, views respecting the Lord, respecting the Scriptures, and respecting religious life, were entertained, of a nature calculated to do great injury. They were such views as not only favored the evil in evil men, but also tended to blight and destroy the good in good men. It was not permissible that such a condition of things should continue to exist; and hence it came to pass that there was plucking up and breaking down.

But now the genuine truths are revealed. These, properly received, exert a most salutary, and only salutary, influence upon man. They tend directly to make him what he ought to be. They conduce immediately to the end which the

Lord desires to secure; and hence he watches over them, and over those who receive and cherish them, and causes them to increase and prosper. He builds and plants them, instead of permitting their subversion and destruction.

"In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge."

Here is brought to view a change in regard to the transmission of evil by hereditary descent. "In those days they shall say *no more*." What had been was to cease to be. In order to understand this, we need to bear in mind what has been; and to consider what is, and is to be. It has been the case, that the fathers have eaten a sour grape. A sour grape is truth falsified. Men have been taught what is false. They have been led to entertain false views respecting the Lord, the Scriptures, and religious life. They have eaten the sour grape,—been led by the false, and formed their spiritual life from it. The false principles denoted by the sour grape are perversions of the Scriptures perpetrated by such as love what is evil, and for the purpose of favoring what is evil in man. Thus these perversions tend to prevent man from getting rid of evil. But, if he does not get rid of it,—if he is not reformed and regenerated,—he makes it his own, and adds to the evil which he has inherited, and transmits it to his offspring. Thus the case has been; and, in consequence, evil—not diminished, but increased—has descended from parents to children. Let us now turn to what *is*. Genuine divine truths are now revealed. These truths are directly calculated to reform and regenerate men. The truth respecting the Lord, that respecting the Scriptures, and that respecting life, all exert an influence in this direction. Their whole tendency is to

lead men to shun evils as sins, and, from the heart, to do what is good. From this it results, that, in this age, men, in consequence of eating the sweet grape, instead of communicating to their offspring tendencies to what is evil, will communicate tendencies of an opposite nature. Thus, for example, what is taught in this age will lead men to renounce, as sin, self-worship and self-love; to renounce, as sin, hatred of the neighbor, adultery, theft, falsehood, and covetousness: and then they will reverence, and supremely love, the Lord; they will forgive and be kind to their neighbor; and they will be pure, sincere, and truthful. They will be so as to their very heart and life, and will transmit to their offspring distinct tendencies to these good qualities.

Intimately connected with this most potent cause of the permanence of the New Church is another of great importance. This is true conjugal love, — the love which makes one flesh of a husband and wife. The existence of this love follows as a necessary consequence of the revelation and reception of genuine divine truths. The reception of what is revealed leads men in heart to shun as sins the evils forbidden in the commandments. One of these forbids what is opposite to pure marriage. Shunning this makes the mind chaste and pure, and receptive of that love from the Lord which is the essential element of true marriage. Now, there is no love which connects man more fully with the angels of heaven, — introduces him as to his spirit among them, — no love that brings him nearer to the Lord, — than this love. One of the Blessings plainly teaches this: "Blessed are the pure in heart; for they shall see God." Now, the offspring of a man and woman with their minds thus open into heaven, in the presence of the Lord, and in conjunction with him, — the offspring of such inherit tendencies and inclinations to spiritual things. Their minds are open, and not

closed up, towards heaven; and hence, when they come to years of discretion, they will have reverent thoughts of the Lord, and reverent feelings towards him, towards the Scriptures, and every thing holy. It is perfectly obvious, that the birth of children into the world under such auspices will conduce greatly to the growth, the prosperity, and the perpetuity of the church.

“Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel and with the house of Judah.”

A covenant is an instrument embracing principles designed to effect an agreement and conjunction between the parties to it. The Bible is composed of two parts, called the Old and New Testaments, or Covenants; and the parts of the Bible are thus termed, because it embraces the principles by which men are brought into agreement and conjunction with the Lord.

The Bible, in itself, is absolutely divine; because it proceeds from the Lord, and, in its essence, it is himself. But it cannot be in a full sense a covenant with man, and an actual means of the conjunction of him with the Lord, except so far as there is something reciprocal and mutual on man's part. The Bible can be a means of man's conjunction with the Lord, only so far as he actually has an understanding, and accedes to the terms, of the Covenant; that is, of the Scriptures.

By the Lord's “making a new covenant with the house of Israel and the house of Judah,” we are not to understand furnishing the church on the earth with another Bible, but giving a better and fuller understanding of the contents of that already possessed.

“Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they

brake, although I was an husband unto them, saith Jehovah."

As the house of Israel and the house of Judah are spoken of representatively in the text, so all that is said, which in the literal sense has relation to them, is representative. Thus "taking them by the hand to bring them out of the land of Egypt" is not redeeming the literal Israel from bondage; but it is the formation of the church preceding that which is now forming,—the church which the Lord formed when he was in the world.

The covenant made with these is according to the degree of their understanding of the covenant; that is, of the Scriptures.

What, then, was their understanding of the Scriptures? In *these* days, the Lord sows the house of Israel and the house of Judah with the seed of man and with the seed of beast. He reveals the genuine truth in regard to himself, in regard to the Scriptures, and in regard to life. What is the seed that he *then* sowed? What is the truth that he then revealed?

He revealed in regard to himself, then, that he is the Son of God; and that in him dwells all the fulness of the Godhead bodily. But he did not distinctly reveal the truth, that the Lord Jesus Christ is the One Jehovah in a Divine Humanity, and thus that he is the Only God of heaven and earth. The Lord revealed to the church which he formed when he was in the world, that the Bible is his Word; that it is to be revered as divine. But he did not then reveal plainly the particular character of the Scriptures; as, for example, that many things in the letter are not forms of genuine truths, but truths as they appear to man in a low, external state: especially he did not reveal the spiritual sense of the Scriptures, which is genuine truth in form. The Lord revealed, at the period in question, that in order

to please him, — in order to escape from hell and be saved in heaven, — men must shun evil, and do good ; but it was not revealed to them in what particular manner they were by this means reformed and regenerated. They had not a rational apprehension of the way of life and the way of death.

By being taught from the Scriptures these and such like truths, and by understanding and receiving them, men were conjoined with the Lord. They were, in a degree, united with him, and he was a husband unto them ; for, in the Scriptures, those who are united with the Lord are represented as in a relation to him corresponding to that of a wife to her husband.

This covenant was broken ; this knowledge of something from the Scriptures which was good and saving was obliterated. The covenant was not broken all at once, but gradually. The fathers partook of a sour grape. Influenced by a love of what is evil, they allowed themselves to swerve from and pervert the truth which they had. Doing this destroyed its salutary effect upon them. They were not regenerated by it. This had an unhappy effect upon their children. Their teeth were set on edge. These, then, becoming fathers, partook of the sour grape, still further perverted the truth, and produced a still more degenerate offspring. Thus, in process of time, was the covenant utterly broken.

“But this shall be the covenant that I will make with the house of Israel : After those days, saith Jehovah, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people.”

The covenant here spoken of is the new covenant, — the new revelation of truths ; by means of which a fuller degree of conjunction between man and the Lord is effected.

The prominent circumstance connected with the operation

of the new covenant is, that men will act from good principles in their hearts, — will do good from an internal love of what is good. This state of things originates thus: The revelation of genuine truths is attended with the effect, among other things, of exhibiting in its simplicity the work which it devolves upon man to do. The proper way of doing *any* thing — the way of wisdom — is extremely simple; and the work which it is necessary for man to do, in order to become what he ought to be, is one of great simplicity. It consists essentially of one thing; and that is, to shun the evils forbidden in the Decalogue as sins against the Lord. When this is sincerely done, the goods opposite to those evils, which are the very goods of heaven, — the very law of Jehovah in the positive form, — these goods come in, and occupy the mind. Thus it is that the divine law is put in the inward parts of men, and written in their hearts. By such a simple mode as this do men come to be actuated by good affection, — to love the Lord their God with all the heart, with all the soul, with all the strength, and with all the mind; and to love their neighbor as themselves.

That the Lord “will be their God, and they shall be his people,” denotes that there will be much union and affection between the Lord and his people. They will in their hearts feel the highest degree of reverence and love for him; and he will feel, and they will be sensible that he feels, the warmest, the most tender love for them.

“And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and I will remember their sin no more.”

What are we to understand by this wonderful declaration, that it shall not be necessary, in the church treated of, to teach a neighbor and a brother to know the Lord? and by

the declaration, that they all shall know him, from the least to the greatest?

In order to comprehend this, we must bear in mind its connection with what precedes. It will not be necessary to teach a neighbor and a brother to know the Lord, in consequence of the fact that the Lord's law is in the inward parts, and is written on the hearts, of his people. Let us observe how this follows.

By the sincere performance of the simple duty devolving upon men, they are purified from evils, and receive into their hearts a love of what is good. They come to possess good affections, and to act from them; and thus these affections become a living portion of the mind. From such affections in parents, children inherit a faculty for what is good, and an inclination towards it. Inheriting such qualities from their parents tends to make them good children, — tends to make them feel an interest in such things as conduce to their good, and an aversion for such as would be injurious. Having felt, through all the years of their minority, an affection for such things as are good for them; having imbibed with interest knowledge of the Lord, and of all important spiritual subjects, — they do not need to be admonished to study divine things; for it is what they especially love to do. What was written upon their fathers' hearts is operative in theirs.

Again: the pure love which exists when the Lord's commandments are observed, and which so opens the minds of its subjects to the Lord, will cause the children that come into the world under its auspices to feel an ardent inclination towards the things of the church.

Thus we see that the reason why it will not be necessary to admonish a neighbor and brother to know the Lord is, that they will feel in themselves an inclination for that knowledge.

It is said, "they shall all know me, from the least of them unto the greatest of them;" that is, every neighbor and brother,—every one possessed of such qualities as entitle him to either of these names. Neighbors and brethren are such as possess capacities for what is good, and inclinations towards it, like those we have been considering. That by "neighbor" is denoted one who has some good qualities in him, we can see from the circumstance recorded in Luke, that only one of those who saw the man that fell among thieves was a neighbor to him. For the Lord says, "Which of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him." There is a similar limitation to the word "brother;" and all "neighbors and brethren, from the least to the greatest," denote all who have any disposition to receive what is good.

The reason given why no neighbor or brother needs to be admonished to know the Lord, and why every such one shall know him, is, that he "will forgive their iniquity, and remember their sin no more." There is no need of a sense of condemnation, and dread of punishment from the Divine, in the case of those who are disposed to what is good; and hence in the New Church, where men are to be thus disposed, that spiritual influence which causes a sense of condemnation, and a painful fear of impending evil, will be greatly removed. It is obvious to a little reflection, that men cannot well be led to adopt a good thing from affection, if there is a great, overpowering fear of punishment, if they neglect to adopt it, pressing upon them; but when the fear is removed, if they are in good affections, they can be freely led by them.

"Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who divideth the sea

when the waves thereof roar, Jehovah of hosts is his name."

In order to a clear understanding of what is contained in this and the following verses, we need to bear in mind that the subject treated of in the text is the permanence of the New Church; and that, with its permanence, the state of the heavens is intimately connected. It is the condition of the heavens out of which arises in a measure the causes that are to give perpetuity to the church; and this condition of the heavens is treated of in the next portion of the text.

The sun, moon, and stars are above us in what are called the natural heavens; and they represent what is in the spiritual heavens.

The "sun," according to the spiritual sense, is love; the "moon" is faith; and the "stars" are knowledges. To "give the sun for a light by day, and the ordinances of the moon and of the stars for a light by night," is to fill the heavens with love, faith, and knowledges, for the benefit of the church upon the earth. That the heavens are thus filled for the sake of the church upon the earth particularly, appears from the fact, that it is the church upon the earth that is treated of; and also from the fact that the sun, the moon, and the stars shine upon earths, — either this or others; and that thus to shine is their great use.

We cannot well comprehend what is contained in this verse, without first getting an idea of the state of things in the heavens, and under them, in the latter period of the church which the Lord established when he was in the world. As we have seen, the men of this church did not possess genuine divine truths. They had not the genuine, unclouded truth in regard to the Lord; the Scriptures were not clearly opened to them; and they had not definite views of regeneration. Those who lived well according to their

knowledge were saved ; but, of course, the heaven which was formed of them partook of the imperfection of those who formed it. The angels of that heaven were what life according to the knowledge they possessed here had made them, — prepared them to be, — and nothing more. From the imperfection of the heaven formed of such as these, in connection with other causes, it came to pass that vast numbers who went from this world to the spiritual world could not be judged. Many who were evil could not be separated from the good, and consigned to their place in the hells ; and many who were at heart good could not be separated from the evil, and removed to their place in the heavens. In connection with this fact, that spirits could not be judged and separated, bear in mind the further fact, that men on the earth were declining, — becoming degenerate ; and that the multitude of those in the spiritual world who were not judged was increasing, and thus interposing a blacker cloud between the heavens and men, and more effectually intercepting the light of the “sun and moon and stars.”

This must be borne in mind, in order to understand the passage before us. Under these circumstances, the Lord established the New Church in the heavens. He caused to be opened to the angels the genuine truths of the Scriptures ; and by that means they were made capable of being so filled with the Divine, that judgment could be executed ; the evil who were under the heavens could be removed into the hells ; and the good, who had not been, could be raised into heaven.

By the “sea” which was divided, whose “waves” roared, is denoted the vast mixed collection of good and evil of which we have spoken. The “sea” was divided when this vast assemblage was judged, — when the thoughts of all hearts were revealed, and every one was removed to his own place.

"Jehovah of hosts is his name."

A "host," or army, is a great multitude of men arranged in an orderly manner, and thus in a state of full preparation to act with the greatest efficiency. The Lord is here called Jehovah of hosts, because, by the formation of the New Church in heaven, and by the execution of the Judgment, the whole spiritual world was arranged in perfect order, and was brought into a state of great and perpetual efficiency.

"If those ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me for ever."

By the "ordinances" is denoted the state of the heavens, and the fixed arrangement thereof, consequent upon the Judgment which the Lord executed. If the orderly and happy condition of things effected by that event should be subverted, then the church on the earth would come to an end; for the seed of Israel is the church on the earth. But the obvious sense of the passage is, that the "ordinances" will not depart; that the order established will not be subverted, and thus that the seed of Israel will not cease to be a nation for ever; that the New Church on the earth will never come to an end. The sense that plainly shines through the letter is, that, if we may expect the laws of the physical universe to be interrupted,—if we may expect the orderly revolutions of the heavenly bodies to be broken up,—then, and only then, may we expect the efficient condition of the heavens produced by the Last Judgment to cease, and the church on the earth to cease.

"Thus saith Jehovah, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith Jehovah."

To "measure" a thing spiritually is to know its charac-

ter or quality: to "measure" a man would be to comprehend him, — to know what he is; and to "measure" heaven is to know what its quality is. Since the Judgment which has been alluded to, heaven is filled with the Divine; the Lord is present there; and the angels, from him, are full of love and wisdom and power. The power of heaven is now so great, that no enemy can approach so near to it, or to any thing of a heavenly character, as to learn its quality, to comprehend what it is, — ascertain the measure thereof. If evil persons could do this, they would imitate heaven and heavenly things; and would thereby deceive, and do great mischief.

As heaven above cannot be measured by such, so neither can the foundations of the earth be searched out beneath by them. The "foundations of the earth" are those things in man upon which the church in him and heaven are based; and these are the innocent qualities cherished by the influence of the heavens upon us, especially in infancy and childhood, and brought out and perfected by the revelations of genuine truth and goodness which the Lord is now making. In this truth and goodness there is power. In the church formed from the union of these there is power which the evil cannot at all withstand. They cannot approach the New Church, or acquire such knowledge of its quality as to abuse it for selfish purposes. There is now such strength in the foundations of the earth, that evil can no more shake them, — no more cause them to totter and fall. This state of things has been effected by the coming of the Lord now, in heaven and the church, as at first he came in his own Humanity. That was divinely perfected. The Divine came forth fully in that, at the first coming. But the glorification of the Humanity alone was not the end which the Lord sought: that was only a means. It was necessary to the end, that the Humanity should be assumed and glorified;

and that the invisible Jehovah should be made visible. Without this he could not effectually come in angels and men. What he desired was to regenerate them fully, — to raise them to himself, and fill them with his Spirit. The beginning of this end is now effected. The Lord has now not only rendered himself visible, but has also prepared angels and men to receive him, and to receive his goodness and truth in their genuine forms. And he has now, in some fulness, come *in* heaven and *in* the church; and hence is the full power to protect the heavens and the church from all who would do them injury.

Then again, by glorifying the Humanity at his first coming, the Lord acquired to himself in that Humanity the power of holding in subjection all evil for ever. And now, by coming in the heavens and in the church, by elevating the angels more fully to himself, and by regenerating men in a high degree, and imparting to them genuine goodness and truth, he endows them with dominion over evil for ever. Thus the great mischiefs of the fall are now essentially remedied; and they have been remedied by such agencies, and in a manner so effectual and perfect, that that sad event can never recur.

We have thus briefly and imperfectly explained the causes of the permanence of the New Church, as they are brought to view in the text. They are these: —

I. Genuine truth is revealed to this church. The truth respecting the Lord, that in him the invisible Jehovah has become visible, is, without any obscurity, unfolded; the nature and the contents of the Scriptures are distinctly declared; and the nature of regeneration, and the manner in which it is effected, are most clearly explained.

II. By the proper use of what is revealed, a decided check is interposed to the descent of evil by hereditary transmis-

sion ; and, instead of this, there are communicated hereditarily from parents to children a capacity and inclination for what is good.

III. The same end is most efficiently promoted by the pure and holy state of marriage, which necessarily flows from a proper use of the knowledge which is intrusted to the New Church.

IV. That, from these causes, men on the earth will come to have the divine law written upon their hearts ; and will, from love, and thus spontaneously, walk therein.

V. That by means of the Last Judgment, and the second coming of the Lord in the heavens and in the church, angels and men of the church are in such power from him as to remove every cause which would effectually interrupt this order of things ; and that it will therefore continue for ever.

THE
ORDER OF THE CHURCH, AND ITS USES.

BY REV. J. R. HIBBARD.

THE

ORDER OF THE CHURCH, AND ITS USES.*

THE communication from the Committee of Arrangements, notifying me of their desire that I should participate in the exercises of this Centenary occasion, and proposing for me a theme, contains the following statement:—

“The part assigned to you is a discourse on ‘THE ORDER OF THE CHURCH, AND ITS USES.’ The form which it took in some of our minds was, simply, ‘Propagandism in the New Church;’ involving, of course, the order and organization of the church as a means of perpetuating and extending its influence. But the title of the subject, as finally agreed upon, is that given above.”

This statement has given a general direction to my thoughts in the consideration of the subject; and I propose to say a few things on “The Order of the Church, and its Uses,” with especial reference to the use of propagating, extending, and perpetuating the influence of her Heavenly Doctrines among men.

Upon this subject, much has been written in the New Church; and we acknowledge our indebtedness to one or

* This discourse is slightly altered from the form in which it was delivered, by substituting the term “General Society,” or “General Body,” where the term “General Convention” occurred; and by giving at full length a few paragraphs that were slightly abbreviated in the delivery.

two of her ablest writers, the perusal of whose elaborate articles has been of much assistance to us in the preparation of some parts of the following brief address: for, to present a few general principles drawn from the Word and the Doctrines of the church, and to notice a few particulars illustrating their application, will be all that the time allotted to a single discourse will allow us to attempt.

We shall assume, in the brief remarks we propose to make, that the Word, as the voice of the Lord to the church, and the Doctrines of the New Jerusalem, as drawn therefrom, and contained in the theological writings of Swedenborg, are to us the source of all positive or doctrinal knowledge concerning either the church, or its order and its uses.

That the Word is so, admits no question. That the Doctrines of the New Church, as contained in the writings of Swedenborg, are so, will be acknowledged by all who admit his divine call to the office of herald of the New Jerusalem, or that he is that divinely prepared instrument through whom the Lord has made known, and "by means of whom he has effected," his second advent. And to those, rather than to others, our words are addressed. When such persons hear him say, "that this second coming of the Lord is effected by means of a man, before whom He has manifested Himself, and whom he has filled with His Spirit, to teach the Doctrines of the New Church through the Word from Him;" "I have never received any thing relating to the Doctrines of that church from any angel, but from the Lord alone" (T.C.R. 779); and, "I ought to relate, according to command, what has been seen" (T.C.R. 188); and, "The Doctrine itself, which is for the New Church, is called HEAVENLY DOCTRINE, because it was revealed to me out of heaven: to deliver this Doctrine is the design of this work" (H.D. 7); and, "The Doctrines of the New Church are

truths continuous from the Lord" (T. C. R. 508); and, "It has pleased the Lord to manifest himself to me, and to send me to teach those things which will be of his New Church" (T. C. R. 851), — they will listen to what he says concerning the "Order of the Church, and its Uses," as truths "revealed" from the Lord "out of heaven;" not to question, nor to cavil, but to obey.

It may be proper, in the first place, in the language of Swedenborg, to "explain order by a general definition of it."

"Order is the quality of the disposition, determination, and activity of the parts, substances, or entities, which make the form, whence is the state, whose perfection wisdom from its love produces, or whose imperfection the insanity of reason from cupidity forges." In this definition, "substance," "form," and "state" are mentioned; and by "substance" we at the same time mean "form," because every substance is a form; and the quality of the form is its state, "the perfection or imperfection of which results from order" (T. C. R. 52).

From this it appears that order belongs to all things; not only to things perfect, but to things imperfect; not only to things good, but also to things evil; and that the perfect or imperfect, the good or evil, quality or state of a thing is the consequent of its order, — good, if produced by the wisdom of love; evil, if forged by the insanity of reason from cupidity. Every particular thing has its own order, and exists in and according to it; and, in all things good, the particulars harmonize with the general order. And this is so, because, in the language of Swedenborg, "God is Order itself; and from himself he introduced order into the universe, and also into all and every part of it: and he introduced the most perfect order, because all things which he created were good" (T. C. R. 53). Thus, in his words again,

"It is to be held, that all things in the universe were created in their orders, so that they may subsist each one by itself; and that, from the beginning, they were so created that they may conjoin themselves with the universal order, to the intent that each particular order may subsist in the universal, and so make one. For example: Man is created according to his order, and also every particular part of him according to its order; as the head and the body each according to its order; the heart, the lungs, the liver, the pancreas, the stomach, according to their orders; every organ of motion, which is called a muscle, according to its order; and every organ of sense, as the eye, the ear, the tongue, each respectively according to its order. Nay, there is not the smallest artery or fibril there which is not according to its order; and yet these innumerable parts conjoin themselves with the whole, and so insert themselves in it that they together make one" (T.C.R. 54).

As there is order "forged" by the "insanity of reason from cupidity," as well as order produced "by wisdom from its love," we have need to inquire of the Lord concerning *divine* order, the order of wisdom, as distinguished from *infernal* order, the order of insane reason and cupidity. And, when we do so, we find in the Heavenly Doctrines revealed from him, "that man was created a form of divine order, because he was created an image and likeness of God; and, because God is Order itself, he was created an image and likeness of Order. There are two things from which order exists, and by which it subsists, — Divine Love and Divine Wisdom; and man was created a receptacle of them: wherefore, also, he was created in the order according to which those two act in the universe, and principally according to which they act in the angelic heaven. Thence all that heaven is, in the greatest effigy, a form of divine order; and that heaven is, in the sight of God, as

one man. And, also, there is a plenary correspondence between that heaven and man; for there is not any society in heaven which does not correspond to some member, viscus, or organ, in man. Wherefore it is said in heaven, that this society is either in the province of the liver, or the pancreas, or the spleen, or the stomach, or the eye, or the ear, or the tongue, &c. The angels themselves also know in what jurisdiction of any part of man they dwell. That it is so, has been given me to know to the life. I have seen a society, consisting of several thousands of angels, as one man: whence it is manifest that heaven, in the complex, is an image of God; and an image of God is a form of divine order" (T.C.R. 65).

Because "heaven is an image of God," who is a Divine Man; and because "an image of God is a form of divine order;" and because "the church is the Lord's heaven upon earth" (H.H. 57), and its members are collectively "the body of Christ," and individually are "members in particular" (1 Cor. xii. 27),—it follows that the church on earth is a form of divine order; and that its perfection is according to the degree in which the Lord's heaven, with its laws, is received by men: for we are taught that "the church appears before the Lord beautiful or deformed, according to its doctrine, and its conformity thereto in life" (A.R. 601).

Those who in no degree receive, constitute no part of the Lord's body, or of his church on earth; but, living according to some order "forged" "by insane reason from some cupidity," are in correspondence and conjunction, not with heaven, but hell.

Universal order, therefore, arranges mankind into two great classes,—those allied to, because recipient of, the Lord and heaven; and those allied to, because recipient of, hell.

That class allied to, because recipient of, the Lord and heaven, constitutes the universal church on earth.

The Lord declares in what his church and its order consists, in these divine words: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 30). Where the Lord is, in the sense here named, there is the church, and there is his divine order in the church; or where his divine order is, "where two or three are gathered together in his name," there is the church, with the Lord in the midst. Hence, in the revealed doctrines, we are taught, that, "as to what concerns the order according to which the church is established by God, it is this: that God is in all and every part of it; and the neighbor is he towards whom order is to be exercised. The laws of that order are as many as the truths of the Word. The laws which relate to God will make its head; the laws which relate to the neighbor will make its body; and the ceremonies will make the dress: for, unless these hold the others together in their order, it would be as if the body were stripped naked, and exposed to the heat in summer, and the cold in winter; or as if the walls and roof should be removed from a temple, and thus the sacred place, the altar, and the pulpit, should stand without protection, exposed to various violences" (T. C. R. 55).

These are general principles, and of universal application: and from them we conclude, that the human form is the type of divine order, because it is pre-eminently the image of God, who is Order itself; that, in the degree divine order is induced upon any subject, it assumes the human form, and becomes an image of God; that, as the laws of divine order, "according to which the church is established by God, are as many as the truths of the Word," therefore in the degree the truths of the Word, which relate to the Lord as the head, to the neighbor as the body, and to ceremonies

as the dress, of the church, are received and obeyed by men, so far the church of the Lord is in its divine order.

We come thus to see from doctrine what was at first assumed, that the church is to derive her laws of order from "the truths of the Word;" and also that those truths which relate to the Lord form the head, those which relate to the neighbor form the body, and those which relate to ceremonies form the dress; and that the three are altogether necessary to the existence of the church; inasmuch as without either the others would perish, as a body without a head, or a head and body without garments, or as the sacred things of a temple without walls.

We have seen that the universal heaven is a Grand Man, in a supereminent degree receptive of the Lord's love and wisdom as its life and soul; and is thus, in this high degree, an image of God, and a form of divine order: and that the universal church on earth, in the degree of its reception of the Lord's life, is also a Grand Man on a lower plane, — the Lord's "Mystical Body" in the natural world; and, in that degree, — in the degree of its reception and life of the truths of the Word, — is an image of God, and a form of divine order.

As it is with heaven and the church universal, so is it with every society and individual of heaven and the church: for we are taught in the doctrines, that "heaven consists of innumerable societies" (H.H. 41), and that "every society is a heaven in a less form, and every angel in the least" (H.H. 51); that, "in the most perfect form, the wholes are as the parts, and the parts as the wholes: the distinction is only as between similar things greater and less" (H.H. 62). Hence, "as the universal heaven in one complex resembles one man" (H.H. 59), so "every society in the heavens resembles one man"

(H. H. 68), and "every angel is in a perfect human form" (H. H. 73).

And also, "concerning the church the like may be said as concerning heaven; for the church is the Lord's heaven upon earth. There are also many of them; and each one of them is called a church, and also is a church, so far as the good of love and faith reign therein." — "The like also may be said concerning a man in whom the church is, as concerning an angel in whom heaven is, — that he is a church in its least form, as an angel is a heaven in its least form" (H. H. 57).

Such being the case, we conclude that any society or organization of men, greater or less, consisting of individuals or societies, or still larger and more compound bodies, associated together for distinctly religious purposes, constitutes a visible church, the quality of which is determined by the quality of its laws of order. If the laws of its order are "forged" by the "insanity of reason from cupidity," it is not properly a church, but a form of spiritual or religious insanity or cupidity. But if the laws of its order are, or accord with, the truths of the Word, then it is a church; and its perfection, or its approximation towards a perfect human form, is in the degree in which it perceives clearly, receives fully, and applies thoroughly, the laws of divine order in its life.

The universal heaven is not seen as a whole in its human form by any man or angel; but societies, consisting of many thousands of angels, are thus seen (H. H. 62). And it is the same with the church on earth; for, "concerning the church the like may be said as concerning heaven" (H. H. 59). Whence it follows, that, while the universal church on earth cannot fall within the vision of any man, so that he can see its various parts and their mutual relations, he may so see certain larger or smaller societies of it; he may see,

more or less clearly, the human form resulting from the relations the different parts or members of an organized society bear to each other.

Thus we conclude, that an organized body of the church, greater or less, is a man of the church, with a degree of perfection determined by the quality of its order; and that, while its relation to, or place in, the universal man, or church on earth, is unseen and unknown by man, and may be no proper subject of inquiry, yet, as being a full and distinct man of the church in itself, it has incumbent upon it all the duties of a man, or of a church, within the compass of its sphere and ability.

With what has preceded kept in mind,—drawn mostly verbatim from the doctrines of the church,—let us hold up to view, or think of, some General Society of the universal church of the Lord on earth; and, with such an idea in our minds, make some inquiries concerning the laws of order it should adopt, the uses it should perform, and the associated life it should live; and, by thus applying what we may say to such a body, illustrate the general subject of our discourse, and cause it to be more clearly seen than it would be if treated in an entirely abstract manner.

As the quality of any whole is according to the quality of its constituent parts (H.H. 62); and, as such General Society must necessarily be composed of individuals, societies, and associations, who, it cannot be supposed, have, in their several degrees, more than commenced the work of reformation and regeneration, and in whom the image of God—the true human form—is yet consequently very imperfect,—such General Society is to be regarded, and ought to regard itself, as at best an imperfect man, seeking to become more perfect. And, as a society, great or small, is a man in a larger form than an individual, it is subject to, and should be governed by, the same general laws of order,

in its efforts to become more fully reformed and regenerated, in its efforts to become a more perfect image of the Lord, filled with his love, guided by his wisdom, and doing his uses, — that are given for the guidance and government of an individual in the performance of the same work for himself.

Now, we are taught in the doctrines of the New Church, that "God cannot spiritually regenerate man, except so far as man, according to his laws, naturally regenerates himself. God is in the perpetual effort of regenerating, and thus of saving, man; but this he cannot effect, except as man prepares himself a receptacle, and thus prepares the way for God, and opens the door" (T.C.R. 73): and that among "the laws of order prescribed to man are, that man should acquire for himself truths from the Word, and think of them naturally, and, as far as he can, rationally, and thus procure for himself natural faith. The laws of order on the part of God, then, are, that he should approach, and fill the truths with his divine light, and thus man's natural faith, which is only science and persuasion, with his divine essence: thus, and not otherwise, saving faith is produced. The case is similar with charity" (T.C.R. 73). From this we see, not only what we have all along assumed and seen from doctrine, that man should acquire to himself the laws of order from the Word, or the truths of the Word, but that he should think of them naturally, and, as far as he can, rationally; that they are at first with him matters of "only science and persuasion;" but that, when man, in the exercise of his natural and rational powers, "procures to himself" the laws of order from the truths of the Word, and, by a voluntary and self-compelled or rational obedience to them, "naturally regenerates himself," and thus "prepares himself a receptacle," the Lord will "approach, and fill the truths," or laws of order thus procured and obeyed, "with

divine light:” and thus those laws of order, which were at first merely of “science and persuasion” with him, and therefore dead, become “filled with the divine essence,” and therefore alive, and the living means of his salvation, and of enabling him to perform all the uses proper to his sphere.

Now, all this is, according to what has before been said, equally true of such a General Society of the Lord’s New Church on earth as we have supposed.

The first thing, then, for such General Society to remember, is, that “God cannot spiritually regenerate it, except so far as such society, according to its laws, naturally regenerates itself.” And, to this end, the first thing for it to do, and to continue to do, is to “acquire to itself the truths of the Word,” as they are found in the Sacred Scriptures and the doctrines of the New Church, as laws of order, and “to think of them naturally, and, if possible, rationally;” and to recollect that these laws are not to be regarded as things of expediency,—things “forged” from their own brains as something adapted to their state,—but that they are to be matters “of science,” derived from the truths of the Word, which are the “doctrinals of the New Church, which are truths continuous from the Lord” (T. C.R. 508); and are to be found in the Sacred Scriptures, and in the writings of the Lord’s servant Swedenborg; and are to be taken as the Lord gives them to us therein; and are to be received in our natural mind, and naturally and rationally thought of, and obediently practised, as the divinely appointed means of coming into the divine image as a General Society of the church, and of doing the uses of a General Society or man of the church on earth.

What, now, are a few of the laws of order proper for a General Society of the church to adopt and practise?

If such body be at all a church, and in the image of God,

"the laws which relate to God will make its head, the laws which relate to the neighbor will make its body, and the laws of ceremonies will make the dress" (T.C.R. 55); which all are necessary, and all are to be acquired as matters of science, and to be practised or obeyed from a ground of natural and rational thought, that they may receive life from the Lord, which at first they have not.

The First Law of Order, therefore, for any general body of the church to acquire, is a general doctrine or Confession of Faith concerning God the Lord, which will make the head, and to which all besides should be subordinate. This should be a clear and well-defined statement of the Doctrine of the Lord and the Word,—for they are one,—drawn from the Word and the Heavenly Doctrines; and would be the doctrinal form of the command, "Love the Lord thy God with all thy heart."

The Second Law of Order to be acquired is a general summary of the Doctrine of Life, or Confession of Faith concerning Charity, which will make the body, and relate to the neighbor, and teach the duty of the General Society towards all other organizations of men for religious purposes, and also towards individuals, and the world at large; and would be the doctrinal expression of the command, "Love thy neighbor as thyself." This would teach to treat all other men, and organizations of men, according to their character or quality; behaving towards them in such manner, and doing for or by them such things, as the divine laws of charity require.

These two constitute the essential things of the head and body of a system of Rules of Order for a General Society of the church.

But they cannot have a practical and permanent existence, without an ultimation in visible forms and modes; and therefore "ceremonies," the "dress," containing, protecting,

defending, and preserving them from dissipation, must be provided. And though ceremonial observances, as dress or garments, may be of very great variety, — that is, the modes and forms of ultimating uses, — and the ceremonial signs of them may be manifold and various, yet the laws regulating these are to be derived from the same source as those constituting the head and body.

And there are garments in the Word and the Doctrines suited to all; and any garment chosen from the truths of the Word, as unfolded in the doctrines of the New Church, if chosen from a love of truth, and worn from a love of use, will be found a “wedding garment,” and admit the wearer to a seat at the marriage-supper.

The first rule of order, being the doctrinal form of the command, “Love the Lord thy God,” and constituting the head, would, in its legitimate operation in a general society of the church, as its first ultimation, provide for the existence of a Priesthood or Ministry as the representative of the Lord, constituting the representative head of the body, to “provide for the existence of things divine amongst the people” (D. C. 65, 66), “and for the administration of those things which relate to the divine law and worship” (H. D. 319).

The second rule of order, derived from the first, — being the doctrinal form of the command, “Love thy neighbor,” and constituting the body, — would, in its legitimate operation, form the members into an organized body of Charity, related to the head as love to the neighbor is related to love to the Lord; and thereby provide for the doing of those spiritual uses of love to the neighbor — to other organizations of men, to men as individuals, and to the world at large — that are proper for a collective man of the church to perform.

The garments, or forms and modes of worship, or cere-

monies pertaining to and clothing the things that belong to the Lord, and make the head, would be acquired and prescribed by the priesthood or ministry; and the forms and modes of exercising charity to the neighbor would be acquired and exercised by the body and its various members, according to their various functions or uses, and would be of such quality and kind as to harmonize with the prescribed forms and ceremonies of worship.

Thus the first thing of order in a General Society of the church is an organized priesthood, or head, for the existence and propagation of things divine; the second, an organized body for the performance of the uses of spiritual charity to the neighbor; and the third is, that these things divine, and charities to the neighbor, be appropriately performed in ultimates, or clothed in appropriate and divinely authorized ceremonies, forms, and modes.

First, a priesthood or ministry, — a distinct class of men, educated, prepared, ordained, and set apart, as the representatives of the Lord in the work of salvation, and whose use or duty is to teach the way and lead to heaven, and serve as the Lord's representatives in the administration of holy things.

"Things divine" (Doct. Char. 70) are the first and most essential things in society, and constitute the head; and we are taught, that "what is divine exists there through the ministry" (D. C. 66), hence that "the priesthood is the first order of the church" (Ap. Ex. 229); and that "the clergy, because they are to teach doctrine from the Word concerning the Lord, and concerning redemption and salvation from him, are to be inaugurated by the covenant, pledge, or promise, of the Holy Spirit, and by the representation of its transference" (Can. p. 30); and that "inaugurations into the ministry are effected by the laying on of hands" (C. L. 396; D L. W. 220; 2 Tim. i. 6).

The order of the priesthood, or Christian ministry, we think, is clearly taught in the Word of both Testaments, in the apostolic writings, and in the revealed doctrines of the New Church; and, as we there see it set forth, its order is trinal, and exists from the trine in the Lord, which the priesthood represents; and finds its sphere in the three heavens, and the trinal character of the church (A.R. 744) and of man.

In the Old Testament, Aaron, his sons, and the Levites, to minister respectively in the holy of holies, the holy place, and the court round about, formed the trine in the Jewish priesthood (Num. iii. 6-10).

In the New Testament, the Lord in the flesh, the twelve, and the seventy; and, after the Lord's ascension, the apostles, elders, and deacons, or apostles, pastors, and teachers, formed the trine in the early Christian priesthood.

And so the Heavenly Doctrines declare, without qualification or reservation, that, "in order to give perfection to any thing, there must be a trine in just order, one under another" (T.C.R. 106; Cor. 17): and hence a priesthood, to be a priesthood, must be arranged in trinal order; and a trinal order, in a more or less perfect form, exists in every priesthood, and in every church in the world. Nor could a priesthood or a church exist without some form of it, any more than a man could exist as a man, without a head, body, and feet.

And in the apostolic writings we are told what is the true style or form of this trinal order in the Christian priesthood: for it is there said that "God hath set some in the church—first, apostles; secondarily, prophets (or pastors); thirdly, teachers—for the perfecting of the saints, for the work of the ministry, for the edifying (teaching or instructing) of the body of Christ" (1 Cor. xii. 28; Eph. iv. 12); where each grade, with its use, is set forth. And Sweden-

borg says, "In the church there must be a mitred prelate, parish priests, and curates under them" (Cor. 17).

An imperfect form of such an order of priesthood already exists with us, and must exist in every general body of the church; and the more perfect organization of this, looking towards and resulting in the provision and full establishment of such a priesthood and teaching ministry, we cannot doubt, is the first and most important work of any General Society of the Lord's church on earth for the purpose of "providing for the existence of things divine amongst the people," and thereby establishing and extending the Lord's kingdom amongst men, and saving souls.

In the language before quoted, "first, apostles," or bishops, or overseers, or superintendents, over considerable districts; "secondarily, prophets," or pastors, whose spheres are circumscribed within the bounds of smaller districts or societies, each one leading his own as a shepherd his flock; and, "thirdly, teachers," or teaching ministers, related to individuals, isolated members, and novitiates, as a pastor to his flock, or as an apostle, bishop, overseer, or superintendent, to his province, diocese, district, or association.

This order in the ministry of the New Church is sanctioned, if not commanded, by Swedenborg, in the Heavenly Doctrines, where, illustrating the relative states of reformation and regeneration, he says, "Likewise of every student who is preparing for the ministry before he becomes a *priest*, of every priest before he becomes a *pastor*, and of every pastor before he is a *primate*" (T.C.R. 106).

We are told by Swedenborg, that, "on the nineteenth day of June, 1770, the Lord called together his twelve apostles who were with him in the world, and sent them forth into all the spiritual world, as before they were into the natural world, with the command, that they should preach this gospel, that the Lord God Jesus Christ reigns, whose

reign will be for ages of ages, according to the prediction by Daniel, vii. 13, 14; and in Rev. xi. 15: and that they are blessed who come to the wedding-supper of the Lamb (xix. 9). And then every apostle had his province assigned to him; which command also they are executing with all zeal and industry" (T.C.R. 4, 108, 791).

Here we have not only a confirmation of so much of the above-considered order of the ministry as relates to the apostles, or the higher grade, but we have, clearly set forth by the Lord himself, the same order for the publication and propagation of the gospel in the New Church that was established and ordained by him on earth for the propagation of the gospel in the first Christian church. And, so regarding it, we may in vain attempt to improve upon his plan for extending a knowledge of his gospel, and building up his church and kingdom amongst men.

Let any General Society of the church — which is the Lord's Body on earth — follow the example set by him, and make his order of the ministry in his church in the spiritual world the order of it in his church in the natural world. Let them call together, set apart, ordain, and send forth a certain number — if it may be, twelve — of their ablest ministers. Let each have "his province assigned to him." And as they "go and preach the gospel" of the New Kingdom, proclaiming "that the Lord God Jesus Christ reigns, whose reign will be for ages of ages" (T.C.R. 791), let them, under such rules for the protection of the church as may be good, "ordain elders" or pastors "in every city" (Titus i. 5), and deacons or "teachers" in every congregation and neighborhood, where people shall be converted to the Lord, and the faith and life of the New Church, and whose children, with their novitiate parents, are to be taught the science of life and religion. Let this be done, and who can doubt, that, ere long, the visible New Church would

present a different and far brighter aspect than she at present wears?

The New Church needs an apostolic ministry in apostolic order, filled with apostolic zeal and apostolic devotion, possessing apostolic industry, and dependence upon the Lord for support and success. "For the *perfecting of the saints*," the New Church needs "bishops, blameless as the stewards of God" (Tit. i. 7); "vigilant, sober, ruling well their own houses," able to "take care of the church of God" (1 Tim. iii. 2, 5), "over which the Holy Ghost" shall have "made them overseers" (Acts xx. 28); and, "for the *work of the ministry*," she needs "faithful pastors," who shall "feed the flock of God, taking the oversight thereof; not of constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (1 Pet. v. 2, 3): thus leading them to the clear fountains, and green meadows, and fruitful groves, that border the River of Life. And, "for the *edification*" — education or instruction, and sure building-up — "*of the body of Christ*," she needs "teachers" (1 Cor. xii. 28; Eph. iv. 11) to lay broad and deep, in natural knowledge, and in the science of the Word, the foundations of the church in the minds of children and novitiates; to introduce them into the church by the light and pleasantness of spiritual-natural truths; and thus to "lay her stones with fair colors, and her foundations with sapphires; to make her windows of agates, and her gates of carbuncles, and all her borders of pleasant stones: so shall her children be taught of the Lord, and great shall be the peace of her children" (Isa. liv. 11-13).

Let these, in their order, be provided and sustained, and the day of the church's power and progress and triumph is near.

Next comes the body, with its members, related to the ministry as the body to the head, that there may be unity and concert of action for the performance of those uses of spiritual charity to the neighbor, which do not belong so manifestly and exclusively to the office of the priesthood.

The uses of spiritual charity to the neighbor, which a General Body of the church may perform, or for the performance of which it may provide, are many and various, and include all church uses that are not properly ministerial uses. A few of the more prominent may be named.

The provision and support of a ministry itself has been spoken of. Next is that of making provision for the education of the children and youth of the church, as far as possible, under the light and influence of the Divine Word and the Heavenly Doctrines.

This use is largely provided for, when a ministry, in such order as we have spoken of, is provided and sustained; for, as the education of her children and youth is a use that must be performed by the church, the ministry would and should be at least the superintendents of it. Their use, their function, is teaching, in all that relates to the development and formation of spiritual character and destiny; and it belongs to them, as the Lord's servants, to see that the "vessels" of natural science "set" in the mind be genuine "water-pots of stone," as well as to "fill" them with the truths of the church, that shall become the "wine" of heaven when borne to the "Governor of the Feast" (John ii.).

Were all the people of the land members or friends of the New Church, the civil power would provide support for at least the lower educational uses. But, alas! "the whole world lieth in wickedness." Newchurchmen are a feeble

band, and have little influence in controlling or giving quality to our systems of public schools.

All other schools in the country are sectarian, and the public schools are under the influence of the public religion. The leaven of the old theology, or else the naturalistic, rationalistic negation of all religion, works in, and falsifies the spirit of almost all the science and literature of the day. And the New Church must, within herself, do the work of educating her children even in these, or else endanger the salvation of their souls, by sending them to drink of the waters of science poisoned by the infusion of a solution of spiritual falsity. She may, indeed, and ought to "borrow of the Egyptians jewels of silver, and jewels of gold." She ought to take the facts and experiences of science, and the knowledges of the literal Word, that have been procured, and are now possessed, on the natural plane, by a consummated church; but her men and women should do this as commanded by Moses in *Exod. xi. 2*: she should not send her children to borrow them of the Egyptians, lest they be slain. Let adult Israelites gather them from an Egyptian church; and let them, in the spirit of Israel, enrich and adorn their children therewith.

Perhaps next in the catalogue of these uses is that of publishing or providing a pure or correct edition of the Word, and an abundance of the doctrinal works of the church, for the use of her own members, and for the information and instruction of the reading public and Gentile world, to accompany the preached gospel, and, by being placed in public and social libraries, aid in the permanent extension and upbuilding of the church.

The example of Swedenborg, who, by command of the Lord, wrote so many works, and "published them by the press," and furnished so many libraries and individuals with them; and of the apostles, who, before the days of printing,

wrote so many general Epistles to be read in all the churches, for the upbuilding of the first Christian church,—appears to us sufficient authority for the performance of this publishing use.

In connection with this and the preceding, is that of providing books of religious instruction for children; also a periodical (a quarterly or monthly) “Magazine,” as a common memory or repository of the valuable current literature and experience of the church; and a weekly “Messenger,” as a medium of intercourse between the members of the church, and as a means of protecting, uniting, instructing, and building up her life, especially among her isolated friends, and as a *banner* by which she may know her own, and be known among the surrounding nations. These publishing uses seem to be proper to the church: for the church is the priestly member of society; and it would thus belong to her to provide for teaching the community concerning divine things, to provide and publish religious books, and have charge of religious literature.

Such are a few of the things concerning “the order of the church, and its uses,” as they seem to us clearly set forth in the Word and the writings of the church, or rationally drawn therefrom.

A few thoughts concerning the order of the church, but relating to other features of it than those already mentioned, and we shall have done.

In the Heavenly Doctrines we are told, that “heaven is distinguished into many common or general societies, and into less societies subordinate to these” (A.C. 4837); and also, that “every one who traces effects to causes may know that the consistence of all things depends on order; and that there are manifold orders, general and particular; and that there is one which is the most universal of all, and

on which the general and particular ones depend in a continued series; and that the most universal one enters into all, as the very essence itself into forms; and that thus, and thus only, they make one. This oneness is what causes the preservation of the whole, which otherwise would fall to pieces" (T.C.R. 679). And also, "It is according to divine order that there should be generals and particulars, and that both should be together in every thing, and that particulars should not otherwise exist and subsist; as there would not be any particulars in man, unless there were generals by which they are encompassed. The particulars in man are the viscera, and the parts of them; and the generals are the coverings, which are not only around the whole man, but also around each of the viscera, and around each part of them. It is the same with the man of the church in the concrete, or in the compound, as it is with an individual man, or in particular. Man, in the concrete or compound, is a church among many; and man, in an individual capacity, is a church in each one among those many:" for "there are also, in the church, generals and particulars" (T.C.R. 775).

To apply now these revealed principles of the order of the church to a General Body of it. As "heaven is distinguished into general societies, and into less societies subordinate to these," it would seem proper, that, in the effort to ultimate the divine prayer, "Thy kingdom come, thy will be done on the earth as it is done in heaven," the members of the church should assume the form here indicated. A General Society would thus consist of several smaller associations, and still societies and individuals composing it, and subordinate to it. And, when we say "subordinate to it," we mean that they would be "encompassed" by, and under the control of, the "universal order," according to which the General Society is, or might be, formed,

just as the members of the human body are subject to the universal law of the body's order; and that the "general order" of the various associations, and the "particular order" of the societies composing them, should "depend in a continued series" from the "universal order" of the General Society; which order, as a "general bond," should invest all, and bind them into one. "For the parts must exist in the whole, and a common bond invest them," or they cannot exist at all; for "this oneness is what causes the preservation of the whole, which otherwise would fall to pieces." "Generals and particulars should be together in every thing: for particulars can exist only in some general, by which they are encompassed;" as the particulars in man could not exist, were they not encompassed by the general things of the body. Such an arrangement is the only one in which the associations as "the generals," and the societies as "the particulars," — together constituting the "General Society," or "the Universal," — can exist, and be sustained in the free exercise of all their functions, — in the adoption and use of such general and particular rules of order, or modes of performing uses, as in the exercise of their own enlightened rationality they may regard as good; being adapted to the uses they desire to perform, and not inconsistent with the "universal order" of the General Society, of which they each form a part: just as in no other way could the general and particular things of the human body be preserved in the free exercise of their respective functions, than by that human arrangement in which "all the viscera, and the parts of them," are invested by the common covering of the whole body; or, just as in the arrangement of the government of these United States, the true freedom of its general and particular parts — of the State and county and township and city governments — are preserved, and their true life and prosperity guarded and

promoted, by the order in which the common bond of the Constitution "invests" not only the general government, but all the States, and all the counties, towns, and cities in the States, binding them together as one man; "and this oneness is what causes the preservation of the whole, which otherwise would fall to pieces" (T. C. R. 679).

And here, perhaps, it may not be improper to remark, that it has appeared to us, that, inasmuch as "that is first (in time, but not in end) which is natural, and afterward that which is spiritual" (1 Cor. xv. 46),—as, in the conception and formation of man, the body is first formed from, through, and after the similitude of, the germ-spirit yet unseen, and afterwards the spiritual man from within is developed, and manifests his high powers,—so, in the world's progress, the nascent spirit of the New Dispensation, while yet its spiritual or church form was invisible, was the medium by which the life of the New Heaven, flowing into measurably free and unformed material, moulded the body of our civil government after approximately a human or heavenly pattern; and that the church of the New Dispensation, as it becomes visible, will appear in a similar form of order.

Or, viewing the subject from the opposite side, as "influx appears according to the form into which it flows," the spirit of the New Heavens, as it flows into the minds of men, will assume the general form into which those minds are moulded by the civil and social order around them; and will therefore be likely, in any country, to assume a form of church order in general harmony with the civil order.

In this country, and in the New Church, there is much talk of freedom. It is proper there should be. True free-

dom is heaven's highest, richest boon to man, and should be guarded and preserved as the apple of his eye. We might all do well, however, to remember that words are not always wisdom, nor talk intelligence. Men often talk of freedom as synonymous with independence; while independence is a fantasy, having no existence. No one part of the great creation is independent of all the rest. Every creature is, in fact, not only dependent upon, but must be subordinate to, some other than himself. "Choose ye this day whom ye will serve" (Josh. xxiv. 15) is the command of the Lord, by his chosen Leader, to Israel. And that is all the independence the Lord can give, or man receive,—freedom to "choose" whom he will "serve." He must "serve God or Mammon," or their representatives. Here, in the freest civil government on earth, men have only the freedom of choosing their rulers,—of choosing who shall be mediums of civil law, derived from divine law, to them; or, if they please, they may choose for rulers men who will be mediums of infernal law from hell to them: but they can only choose; and, having chosen, they must serve till the time for choosing comes again, or suffer the consequences of rebellion.

We are taught in T.C.R. 72, 73, that the Lord himself is governed by his own laws of order. These are in the Word, which is from himself, and which forms the constitution of his government in the heavens. Himself, whether as King or High Priest, is bound by it, and can do nothing contrary to it; as it is said in the doctrines, "God is bound to his laws there" (T.C.R. 73). Angelic societies are free in the adoption of all laws that do not conflict with it (H.H. 215–217). The church, in its government on earth, is the same. Here we see the origin of constitutional governments, such as limited monarchies and constitutional elective republics, as opposed to despotisms, absolute monarchies, oligarchies,

and democracies, in all of which the rulers are without law, and the people without protection. In a constitutional government, rulers and people are alike subject to the law or order of the constitution; which thus throws its protection over the weakest, controls perversity or caprice in the strongest, and preserves order amongst all: while, in all despotic forms of government, the will of one or a few is law to all the rest, who are thus subject to the rulers' passion or caprice; and, in a pure democracy, all are subject to the capricious whim or excited passion of the multitude, as they are swayed by the strong will and fiery eloquence, now of this ambitious spirit, now of that.

In this light we see that church governments should be constitutional; for the Lord himself is Order itself, and is omnipotent only in accordance with his constitution (T.C. R. 500). All the heavens are governed by laws in accordance with the "Grand Charter" of the Word. So should be all governments on earth, both of church and state; for in such constitutional governments only can there be free, rational, and thus truly human, civil or religious life. Only in such constitutional forms of church organization are all the parts protected in the enjoyment of their rights, and guarded from receiving injury from the men of strong will and insubordinate ambition, or of crude and hasty zeal; more or fewer of whom will be found in every large assemblage or collective body of men.

But to return from what may seem a digression. In the human body is the greatest variety of uses, performed by the greatest variety of members; each operating according to its own particular laws, and preserved in the freedom of its specific action, and all enabled to conspire together for the performance of the greatest uses, because all the parts are pervaded by a common spirit, and "invested" by a

"common bond," and subordinated, the particulars to the generals, and the generals to the whole, in a "continued series" (T.C.R. 679). Towards the perfection of such an order should every General Society of the church continually aspire.

Again: a General Body of the church should be a growth, not an agglomeration. In the formation of the human body, the primal elements of the brain delineate the first things of the face and head, and outlines of the body; and the whole is filled out by the gradual development of the various members and viscera. So the leading features and general outline of a General Body of the church should be first formed, and its perfection and manhood will come by the development and formation of societies and associations within it.

In a measure, this has been, and is, the case with the General Societies of the church already in the process of formation in the world;—first small, almost invisible, but still a General Body of brethren, associating and consulting, and annually meeting to consider church matters. Gradually, persons more or less fully connected with them, like some of the vesicles in the early stages of the human body's formation, stretched off or moved away somewhat in space, but, held fast by almost invisible filaments, gradually enlarged, became *nuclei* for some of the members or some of the viscera, and at length are seen to be not separate, but living parts of the forming body, and recognized as such. This order, in the formation of General Societies of the visible church, is becoming more and more apparent, and should be more and more regarded.

Again: the human body, which, as we have seen, is the type of every true form of order, exhibits an arrangement of many parts into one harmonious whole; by means of which arrangement, not only is each part enabled to exercise

its particular function in freedom and with efficiency, but, all consenting and operating together, the whole man possesses, and can exercise, a power indefinitely greater than he could, were the various members not made one by "the common bond investing them;" and, at the same time, by the operation of the universal law of the body's order, which, entering like an essence into all the parts, causes them to conspire to the same end, and binds them together in the performance of a given labor. In other words, the mediatory end of order is power; the ultimate or final and all-important end being the performance of uses. Use is the final end of all true life, especially of all organized or associated life. Would the members of the church do any use, if they are in no organic form, by some member of which the use may be done? They organize, that they may come into such a form, — into such relations to each other, that they will possess, and can exercise, the power necessary to its performance; and the more perfectly the members of the church can become organized into one compact body, consisting of many parts harmoniously arranged, and enabled, by the investment of a common bond and the operation of a general law, to conspire and operate towards a common end, the better. Power is good; power is important; power is essential to the performance of uses. The more of it a true church has, the better. The spirit that animates, and the intelligence or folly that directs, the exercise of its power, are what should be well looked to; for they are what give life and quality to the organization and its acts. The spirit of the church, and of every organization of the church, should be love to the Lord and the neighbor, inflowing from the essentials of their organic law; and, in the exercise of their power, they should be limited by the provisions of a wise constitution, and guided by wise laws, all rationally and clearly drawn from the doctrines of the church. Filled

with such a spirit, limited by such a constitution, and guided by such intelligence, the more power the church, or any portion of the church, has, the better.

We love to look upon a man of well-proportioned, well-developed, vigorous body : there is beauty, as well as power, there. And, while it would be possible that he might, as our enemy, attack us, with design to injure or destroy us ; still we would think the man insane who would seriously advise the people to starve or cripple him, to break his arms or legs, or put out his eyes, or, by severing his parts from each other, to murder him outright, through fear that a man so well organized, and possessing so much physical power, might be very dangerous and difficult to control, if he should perchance become enraged, and seek to harm his neighbors. And just so insane would be the man who would warn the church against the formation of the strongest and most complete and perfect church organization possible among her members, lest perchance they might use their power for selfish purposes. As much intelligence and patriotism would be displayed by the citizen who would advise the dissolution of the United States, and their division into thirty-one separate and independent republics, and that these again be divided into their innumerable counties, each entirely independent of all the rest, lest the power which the present union gives might some time be abused to the detriment of the people, as would be shown by those who would advise the dissolution of a moderately well-organized General Body of the church into its several associations, and these again into their several societies, all independent of each other, lest the power which their union gives might possibly be abused to the detriment of her members.

Our civil government might probably be more perfect than it is, but it is far better than anarchy ; and a true

lover of his country, while he might seek to reform, would never seek to divide or destroy. And so of the existing General Societies of the church in the world: their order and government might doubtless be more perfect, but they are far better than none; and the true lover of the church may seek to improve or reform, but not to divide or destroy.

We arrive, then, at the following conclusions:—

1. Order is essential to the existence of any thing, especially of the church.

2. The human body is the type of heavenly order.

3. In this form, as a universal, are generals and particulars, with a common bond investing not only the whole body, but every general and particular therein; thus binding all the parts into one harmonious whole.

4. In this whole is first the head, then the body, with its members and appendages, and all clothed with appropriate garments.

5. That so is the church: what relates to the Lord, and thus to the priesthood, forms the head; what relates to the neighbor, and pertains to the laity, forms the body, with its members and appendages; and ceremonies make the dress.

6. That, for the priesthood or ministry, the apostolic is the proper order, being that divinely prescribed; and to them belongs the province of teaching and leading men in the way to heaven,—of teaching all that science which serves as a foundation for the church, and theology as a superstructure, in the formation of the understanding, intelligence, and wisdom of the church; and of ministering, as the representatives of the Lord, in the administration of holy things.

7. That thus the essential uses of a General Society or

organization of the church are, *first*, the provision and support of a priesthood, for the performance of the uses pertaining to it above named; and, *secondly*, the doing of such general uses of charity as might be exemplified by the establishment and endowment of New-Church schools and colleges, the providing and publishing of correct editions of the Word and the doctrinal writings of the church, and aiding in their circulation; and furnishing, from week to week, and month to month, the means of mental intercourse between the members of the body; and, in connection therewith, the storing-up of the printed memories of her thoughts and feelings, her literature and experiences.

8. That a General Body of the church, as in its sphere a universal, should be composed of generals and particulars, like associations and societies, within it; and that the common bond of its constitution, or fundamental laws of order, should invest not only the whole body, but every part of it; and that thus all the parts should be in harmony with, and subordinate to, the whole, to the end that they may be one; and that, conspiring together, they may possess power; that, possessing power, they may be able to perform with efficiency the uses of a church, each part in freedom doing its own uses in its own way, and all conspiring for the performance of the general or universal uses.

9. And finally, that a General Body of the church should be animated by love to the Lord and the neighbor, and guided by the laws of life and order drawn from the Word and the doctrines of the church; that it should regard itself but as one of the visible General Societies of the Lord's kingdom upon earth, and, from its animating principle of Love and Charity, should regard, according to their quality, all other organizations of men for

religious or church purposes, and treat them as, according to the laws of a divine Charity, their quality demands, — perhaps as brethren, as some of the tribes of Israel ; perhaps as Gentiles, Egyptians, or Assyrians, as the case may be ; but always in and from the wisdom and intelligence of Love and Charity.

ON THE CONDUCT OF LIFE.

BY REV. THOMAS STORRY.



ON THE CONDUCT OF LIFE.

"Put away the evil of your doings from before mine eyes" (Isa. i. 15).

"MAN," it is said, "is born with faculties and powers capable almost of any thing; but it is only the exercise of those powers which gives him ability and skill in any thing."* This assertion is obviously true. The new-born child, for instance, possesses the organs of sight and hearing; but it is only by the exercise of those organs that it acquires ability to see and distinguish objects, and to hear and discriminate sounds. So also the faculty or power of speech is inherent in all men by birth; but, if a child was never to exercise its vocal organs, it would grow up a voiceless mute. The faculties and powers of the body are lost, if they are not exercised; and thus the endowments with which the Creator invests us require our co-operation in order to our coming into the full possession of them. The faculty or power is imparted; but we must perform the acts and uses for which it is given, or it is taken away from us: whilst, if we perform the legitimate and orderly acts and uses for which the faculty or power is bestowed, it is confirmed, and fully established as our possession. With regard to bodily gifts, it is therefore strictly true, that "whosoever

* Locke.

hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath" (Matt. xiii. 12).

And, if this be true of the powers and faculties of the body of man, it is also certainly true of the powers and faculties of his soul. For instance: It is the possession of rationality and freedom that distinguishes man from all other orders of creation; but man cannot be either rational or free, except by the use and exercise of those faculties of the soul which are the receptacle and seat of rationality and freedom. These are the UNDERSTANDING and the WILL. The understanding is the receptacle and seat of all thought and intellectual power, thus of intelligence and rationality; and the will is the receptacle and seat of all emotional and voluntary power, and thus of all liberty and freedom.

By use and exercise, the understanding is opened and developed, and man becomes more and more able to comprehend truth, and thus becomes intelligent, which is necessary to the existence of rationality; whilst, on the contrary, by neglecting to use and exercise the understanding, its functions or powers are lost, and man becomes incapable of comprehending truths which give intelligence, and on which alone rationality can be grounded.

And, if man never acquires intelligence and rationality, he can never acquire true freedom. True freedom is based upon rationality, as rationality is based upon intelligence or truth. Freedom consists in the right direction and government of the will, or of the feelings and emotions of the will; and intelligence, and reason based thereon, are necessary to this end. It is evident that an individual, who has not acquired rationality, cannot be governed by it; it cannot direct him who has it not; it cannot point out to him what to choose, and what to avoid: and the man who is not possessed of reason, and governed by it, is the creature of

necessity, or the slave of his inherent passions; or he is ruled and directed by the reason or the will of another. In each of these cases, he is equally a slave: he is not a free man.

The quality and degree of the rationality and the freedom of a man depend entirely upon the manner and degree in which the understanding and will, which are their receptacles, are exercised. If the understanding and will are only exercised upon low and debasing subjects, such as are proper and belong to the animal and sensual nature of man, then he only acquires intelligence proper to that nature, which is mere cunning or sagacity in acquiring its delights, and not true rationality teaching what is wise and good. But if the understanding and will are exercised upon elevating and ennobling subjects, such as are proper and belong to the moral and spiritual nature of man, then he acquires true rationality, — a rationality based upon truth in its relation to life, which is a rationality teaching what is wise and good.

In the first case, man appears to himself to be rational and free; yet it is evident he is not. He is not rational, because he is not intelligent and wise; and there is no true rationality, except as it is based upon and formed by intelligence and wisdom: and he is not free, because he acts from the impulses of his natural mind, and not from the voice of reason and truth governing and correcting these impulses. In this case, that which constitutes him a man, his rational and moral nature, is controlled and enslaved by the mere animal nature. But, in the second case, man possesses both rationality and freedom. By exercising his understanding in acquiring truths, he becomes intelligent and wise; and upon intelligence and wisdom a rational mind is formed: and by exercising the will according to the dictates of this rational mind, in choosing the good which reason teaches in

preference to the innate impulses and promptings of the senses, or mere animal passions, man is exercising true freedom; and therefore it is confirmed as his quality and possession. True rationality is founded upon and formed by truth in the understanding or intellectual faculties of man, and true freedom is founded upon and formed by truth in the will or voluntary faculties of man. In other words, man must not only know what truth teaches, but he must will to do what it teaches, before he can be a rational and free man. And, in order to this, the exercise of the faculties of the soul is required. The power or faculty by which man can understand and will truth is the gift of God to man; but the knowledge of truth, and the love for it, by which man acquires rationality and freedom, have to be acquired by the use and exercise of the faculty: and the possession of reason and freedom, which is thus acquired by man's own use and exercise of the faculties and powers with which his Creator has endowed him, is what elevates and distinguishes him from all other orders of created existences.

As the quality and degree of the rationality and the freedom of a man depends entirely upon the manner and degree in which the faculties of understanding and will, which are their receptacles, are exercised, and as rationality and freedom are what distinguish and make a man, therefore it follows, that the character and quality of every man is such as he himself makes it, by the use and exercise of those powers and faculties intrusted to him for that purpose. Man has to make himself as to the quality of his spirit, which he does by the use or end to which he devotes himself. His life, as to what is truly human and angelic, depends upon his exercising his understanding in learning what is true, and his will in choosing what the truth teaches: in other words, man must educate his understanding and

his will in the practice of those thoughts and feelings that are truly human and angelic, if he would become a true man, or an angel; and, unless he does this, he never becomes truly human or angelic, and he loses the faculty or power of becoming so. For, it is also strictly true of spiritual gifts, being founded upon the same immutable law, that the exercise and use of faculties and powers are necessary to establish and confirm them as ours; that "whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath."

How we can educate our understanding and will, so that we may acquire true rationality and freedom, and may thus become truly human and angelic, is the subject of this discourse. It has been announced as "ON THE CONDUCT OF LIFE:" more correctly it may be said to be, ON THE DOCTRINE OF LIFE, AS SET FORTH IN THE NEW DISPENSATION.

Man is not born into the possession of knowledge or affection. In this he is entirely unlike the animals, which acquire by birth all the knowledge and affection they ever attain. Each has inherently a distinct quality, which all of the same species never fail to attain, and which they cannot transcend. Man, on the contrary, is not born into any quality of life: all is acquired with him. But he is born with faculties and powers, by the exercise of which he obtains a quality of life. It is this power to acquire the quality of his life, that makes him a progressive being. If it were not for this, he must remain that which he was born; and, instead of the endowments of reason and freedom, all the powers of his mind would be nothing more than a higher kind of instinct, for which he could in no way be accountable. This power or ability to progress or advance upward in the attainment of higher and better states and qualities of life can only be held in connection with the power to

retrograde or descend to lower and worse states and qualities of life. By the development and exercise of the faculties and powers with which man is endowed, he gradually and successively acquires knowledge, true or false, and affections, good or bad; and such as is the quality of the knowledge and affections that man attains, such is the quality of his life, and such is the quality of the man. Knowledge and affection are the whole of being. Apart from a man's knowledge and affection, he has no conscious perception of being, and therefore no existence. Take away what a man knows and what he feels, and you annihilate him. These, therefore, form life; and such as they are, such is the man.

Though we say, knowledge and affection are the whole of being, yet, strictly speaking, affection is alone the whole of being. Affection prompts us to the acquisition of knowledge; and there is also some affection prompting us in all we think and speak or do. More correctly speaking, therefore, affection, or love, as the more interior principle, is life; and, according to the quality of this with every man, such is the quality of the man: for he is governed by it in all things. Every man is a personification of his love. What that is, he is; and he cannot be other or different than his love.

From this great and important fact, that life is such as is our love, we may with certainty learn what is the quality of our life: and we may also learn what we have to do in the conduct of life,—how we may progress and advance in true life; for we can not only learn what is our life, but how we can alter, modify, and change it. The faculty to will or determine what to love is given to man. The direction of his own love, therefore, belongs to every individual; and, by exercising the affections, they are confirmed in those things to which they are directed, and the love or life is formed.

Therefore, the most important duty a man has to perform is to direct his love aright, — to educate his affections to love right objects and pursuits; for on this all weal or woe depends, both in this life and to eternity.

The infant has to learn what to love; and from this we may learn to duly estimate and weigh the great responsibility that rests upon parents, and all who have the charge of children. In the management and education of youth, from infancy upwards, a great deal can be done in directing their affections to right objects, and thus in forming in them a good character or quality of life: and this is most important to be attended to; and yet, at the present day, it is attended to but little, and frequently neglected altogether. Great pains are taken to educate the understanding; but, too oft, children are left to educate or form their own loves: and many parents, by injudicious, weak, and foolish indulgence, foster and nurture the animal passions and propensities during the years of childhood, until they attain a predominance and strength that are well-nigh irresistible. "The child is father to the man;" and, if the child is not trained to love goodness, we cannot expect to find goodness the quality of the man. We must expect, that according to the quality of the seed sown will be the harvest. "They that sow wickedness reap the same" (Job iv. 8); "He that soweth to his flesh, shall of the flesh reap corruption" (Gal. vi. 8). If the natural passions of the human heart are not restrained in childhood, they will acquire strength by indulgence; and the years of mature life will manifest a confirmed quality of sensual and selfish affection of the merely animal mind.

By the exercise of faculties with which man is endowed as a natural being, or an inhabitant of this natural world, he first learns natural things, or things belonging to the natural world, and to life in it. All these things form

the natural mind of man. But by means of faculties with which man is endowed as a spiritual being, or an inhabitant of the spiritual world, he can learn spiritual things, which form the spiritual mind within the natural mind. Spiritual things refer to the qualities of affection and thought, — to truth and goodness, to honor and uprightness, to virtue and purity, to honesty and sincerity, and the like; or to the opposite of all these qualities. When man learns and loves only the first, he is merely a natural man; when he learns and loves the latter, he is a spiritual and angelic man: but, if he learns and loves the opposite of these heavenly qualities, he is an infernal man.

Swedenborg says that the intuition of ends distinguishes man from animals.* We find that the only ends which actuate animals are such as have relation to their own life, such as the gratification of their appetites; thus to their preservation, and the propagation of their species. All their ends of life begin and terminate in themselves: they have no other end than their own gratification and enjoyment. And, when this is the case with man, he is in quality nothing better than they are: he only has superior power, from superior intelligence, to accomplish like ends.

The end of life with every man is of the same quality as his ruling love. There are two general or universal loves, from which all varieties and degrees of affection originate, and from which all ends of life are derived. One is the love of goodness, which is the love of the Lord, who is Goodness itself, and the Source of all good: when man, therefore, loves goodness, he loves the Lord; and, without a love of goodness, there cannot be a love of the Lord. The other is the love of self, which is the love of evil: for all in man that is properly his own is evil; all that is good in him being derived from the Lord. When man, therefore, loves

* S. D. 2854; A. C. 3046.

himself more than he loves the Lord, he loves evil more than goodness: he is himself his own good. His ends of life terminate in himself, which is the character of animal love, and not of human love; and, by remaining in such ends of life, man is refusing to exercise the faculties which distinguish him from the brutes; and faculties not exercised cease to be his: they are vacated or lost.

One or the other of these two general loves governs every man: that is, the love of self or the love of the Lord, the love of evil or the love of goodness, forms the ruling and predominant affection of each heart, and is the *animus* which directs the life, or which gives quality, character, and tone to every affection and every action; and, therefore, is the end to which the life is devoted. In the inmost recesses of the spirit this ruling love resides, and from thence it directs and governs all things of the life. "Show me," says an eminent writer, "what thou truly lovest; show me what thou seekest and strivest for with thy whole heart, when thou hopest to attain to true enjoyment,—and thou hast thereby shown me thy life. What thou lovest is that thou livest. This very love is thy life,—the root, the seat, the central point, of thy being."*

If a man's interior ruling love be the love of self, then self is the end he regards in all things: he values all things for the sake of self, and his love for any thing will partake of this quality. For instance: with such a man, love of his family, his neighbor, his country, the church, and even of the Lord himself, will be because they are his. He loves his own interest in them. They are to him only instruments or means that afford advantage, gain, or gratification to himself. He thus makes himself the centre,—the chief of all existence; and all things are loved and valued just in the proportion that they are necessary, or that they can be

* Fichte.

made to minister, to his individual interest, delight, or welfare. But, if a man's interior ruling love be a love of goodness, this state will be entirely reversed. Then he will love all things for the good that is in them, as this is the supreme object of his regard. In this case, his love of his family, his neighbor, his country, the church, and of the Lord, will be for themselves, and not for himself. He will not love them merely because they minister or contribute to his good, but because he loves their good; and, in all his acts and relations towards them, he will endeavor to promote their good. Such a man does not regard his family, his neighbor, his country, the church, or the Lord, as existing for him; he considers himself as existing for them: and therefore he does not consider them as instruments or means by which he can secure advantages or benefits to himself, but as means and instruments through and by which he can confer advantages and benefits to others; and, consequently, he does not regard himself as the centre and the chief of all existence, towards which all things are to be directed, and to which they are to be tributary; but he regards himself as a servant, and all things around him as means by which he can serve. In this way, he becomes a part of one general body, of which the Lord is the centre and the chief; and he endeavors to fulfil the duties of his part in this general body, in order that there may be health and soundness in the whole.

When man makes the gratification of his own inherent natural appetites and selfish desires ends of life, and compels the higher faculties of the soul to minister to the accomplishment of these ends, — that is, to the satisfaction of the sensuous perceptions and affections of his natural mind, — he extinguishes or closes his spiritual mind, and thus reduces himself in quality to the level of the inferior animals, which regard exactly the same ends. But when

man uses his bodily senses in subordination to the spiritual faculties of his soul, making all his natural appetites and selfish desires subordinate, and his natural faculties and powers of body and mind means and instruments of contributing to the improvement and development of his spiritual nature in what is good and true, he is then opening and forming a spiritual mind within the natural mind; and if he go on to improve and progress in the acquisition of spiritual intelligence and wisdom, and in the love of what is good, a spiritual or internal man will be formed, which, after death, will be an angel. This is implied by the language of the apostle, where he speaks of the Colossians as having "put off the old man with his deeds, and having put on the new man, which is renewed in knowledge after the image of Him that created him" (iii. 9, 10).

Man, of himself, however, is opposed to this regenerating process. He is born with inherent proclivities in his natural mind for what is selfish and evil, which he derives from a corrupt ancestry; and, as he grows up, this disposes him to seek only the gratification of these evil and selfish desires. But, in order that he may be raised above them and out of them, the Lord has provided means by which he may learn spiritual and eternal truths, which, by teaching the consequence of gratifying such life, prove a restraint upon the natural and evil affections, and prevent man from rushing into their indulgence. There are, perhaps, none who grow up altogether destitute of the knowledge of goodness and truth. Some of the broad distinctions between good and evil, virtue and vice, are learned by every one during childhood; and such knowledge is the starting-point, or seed, from which spiritual growth can be produced. Of course, the seed will be more or less likely to fructify and grow, in the proportion that the soil of the heart is cultivated and prepared. But, without the seed, there can be no plant; and

the more there are of these heavenly seeds, and the earlier they are planted, the more likely are they to take root and grow up: for the knowledges of truth and goodness, received and stored up in the memory during the years of childhood, form a medium or vessel in the mind by which the Lord and his angels can be present to bring good influences, that tend to turn the individual, both as to the will and understanding, towards goodness and truth, and away from evil and error; and, as this is accomplished in man and for man, he begins to possess true spiritual life.

The only way in which man can thus be turned from evil in himself, and receive good from the Lord, and thus by which he can be regenerated and saved, and come into true angelic life, is, according to the doctrines of the New Church, "by shunning all evils as sins against God." The reason of this is, because, as a man shuns evils, he removes that which alone prevents the Lord from coming to him, and imparting goodness to him. Evil with man is hell with him, and goodness with man is heaven with him; and, as long as hell is present, heaven is absent: for one is the opposite of the other; and both cannot abide in the same mind, any more than light and darkness can exist at the same time. One removes or destroys the other. That evil alone is what closes the mind against heaven, and consequently against the Lord, is plainly declared by the prophet, where he says, "Your iniquities have separated between you and your God, and your sins have hid his face from you" (Isa. lix. 2). Until, therefore, our evil loves are put away, the good loves that the Lord is ever desirous to impart cannot be given to us, for the reason that we will not receive them or exercise them; and without our co-operating with the Lord, by exercising his divine gifts, they cannot be ours.

The first duty of man, therefore, is, to shun evils—to remove or put away affections that are selfish—that would

lead us to regard only our individual good and gratification, without reference to the good and happiness of others. As we do this, the Lord can impart to us opposite affections that are unselfish, — which lead us to regard the good and happiness of others as our good and happiness, and the welfare of our neighbor as our welfare. Hence it is, that, as said by Swedenborg, “so far as man shuns evils, so far he is with the Lord and in the Lord; and, so far as he is in the Lord, so far he does good, not from himself, but from the Lord. Hence results this general law, that, so far as any one shuns what is evil, so far he does what is good” (D. Li. 21).

In the conduct of life, therefore, it is of all things most important to shun evils; for, without this, there is no commencement of true life, and consequently no progress whatever can be made towards heaven. But it is of little use to know this, unless we know what are evils; and, to teach this, a knowledge of divine truth is necessary. This is the seed from which alone all spiritual growth can be effected; and our growth must be in accordance with our knowledge and practice of truth. It may be thought that it is not difficult to know what are evils; but in this knowledge all wisdom consists. As a general rule, we say that the Ten Commandments teach us what are evils; but it is possible to abstain from all the evils there enumerated, and yet not put away any of our evils. The doctrines of the New Church teach us, in a light that makes apparent to our rational perceptions, the true nature of evil, and therefore enable us to detect its presence, and more effectually guard us against its influence. They teach us that evil acts, such as are forbidden by the Commandments, are only external forms and manifestations of internal states of affection; and that the evil is not therefore eradicated from our life by merely abstaining from its outward manifestation. If we

cherish the affection that prompts us to commit an evil act, and do not commit the act because we lack the power or the opportunity, or because we fear the consequences, then we have not put away the evil, and the spirit is not purified from it; for, if the restraints which prevent us from ultimating the act were removed, we should immediately do it.

From hence we see, that, to be delivered from evils, something more is necessary than merely to abstain from their outward commission. If we would not be murderers, we must not only abstain from killing, but from the feelings of anger and hatred, from which the act proceeds; and, if we would not be thieves, we must not only abstain from the outward act of stealing, but from the desire to appropriate to ourselves by any unjust means what is the property of another. The same may be said of all other evils. Only as we put away the affection or love of any evil in its interior grounds within us can the spirit be so purified and cleansed therefrom, that we can receive the opposite goods and truths from the Lord.

It is hence that the New Church teaches that we must not only shun evils, but that we must shun them as sins against God. The end we have in view in doing any thing determines the quality of the act. If we abstain from doing any evil that we have a desire to commit, not because it is a sin against God, thus against goodness, but because it is a sin against ourselves, — because it would injure us in mind, body, or estate, — the end from which we abstain is a selfish one, and the outward act is all that is suppressed: the desire is not removed, and therefore the spirit is not purified.

It is, therefore, not only necessary to shun evils, but to shun them as sins against God. The text teaches this fully and emphatically: "Put away the evil of your doings from before mine eyes." When we put away evil in outward act

because it is an injury or sin against ourselves, we are only putting it away from before the eyes of man, or hiding it from our own sight and the sight of the world. And this can do us no spiritual good; for this does not remove it from our heart or affections, and therefore does not put it away from before the eyes of the Lord: for "the Lord seeth not as man seeth. Man looketh at the outward appearance; but the Lord looketh on the heart" (1 Sam. xvi. 7).

Further: by this command, we are not merely required to put away evil doings. The command is much more extensive and significant. It is, "Put away the evil of your doings." Many men put away evil doings, and yet retain all the evil of their doings. How many are outwardly pious, and observe all the external proprieties of good morals and of religion, who are inwardly immoral and irreligious! How many profess to be honest, sincere, and upright, who are inwardly dishonest, faithless, and unjust! The morality and the piety of the one, and the honesty and uprightness of the other, are all assumed, to effect a certain end or purpose; and, to attain this end, they therefore put away their evil doings, but they retain all the evil of their doings. Such characters do not therefore comply with this command.

The mere doing a thing is of the external mind, and thus of the body: the motive from which it is done is of the internal mind, and therefore of the spirit. The motive, therefore, which is of the spirit, determines the quality of the act. To put away the evil of our doings, then, we must put away the evil motives from whence we do: if we do not, we effect nothing towards our purification. But, when we thus put away evil motives, we put away the evil of our doing from before the eyes of the Lord,—we shun evils as sins against him; and, as we thus cease from evil, we can learn to do well: for, the only obstacle to the Lord's entrance

and abode in man being man's love and affection for that which is the opposite of the Lord's divine qualities, therefore, when this obstacle is removed by man, the Lord can enter, and impart his divine principles of goodness and truth, in the place of the opposing principles that have been removed. It is therefore man's duty to remove all evil by shunning evils as sins; and the Lord can then enter with all the good and truth of his heavenly kingdom, and form the mind into an angelic image of himself.

The Heavenly Doctrines of the New Jerusalem not only show us our duty in this respect, and the blessed consequences of performing it, but they teach us distinctly and definitely how it is to be performed. They show us that evil is not put away, and the spirit purified and prepared for heaven, by merely attending at stated times to religious exercises and devotions. A man may do this, and not put away evil at all; inasmuch as he may do it from impure and selfish motives. Religion does not consist in words uttered in prayer, or in outward observance of pious ceremonies, or in attending upon the ordinances of religion, or in having our feelings excited by listening to impassioned oratory, or by coming under the influence of enthusiastic spirits; but it consists in learning the truth, and compelling ourselves to obey its dictates and commands. The truth teaches what is good and what is evil; and, in order to do the good, it is necessary to abstain from doing evil. But we can only abstain from doing evil, when it presents itself for our adoption; and it does not do this in seasons of worship more than at other times. It is more likely, in fact, to present itself, and press upon us, when performing natural duties, than it is when we are performing spiritual duties; and it is still more likely to beset us when we are not in the performance of some useful employment or duty. The doctrines of the New Church, therefore, teach us that

there can be no true religion, except as it is connected with the faithful performance of the various duties devolving upon us in the station of life in which we are placed. By the exercise of the different vocations in life to which men devote themselves, the common good of society is promoted ; and this common good, like all ultimate and natural things, is the basis and continent of spiritual good, and therefore contains it within. When, therefore, man discharges the duties of life devolving upon him from internal and spiritual motives, which is from a love of promoting the good of others, he is a truly religious and spiritual man.

Such a man will not neglect the outward observances of religion and piety : on the contrary, he will see clearly the necessity of those outward observances, and therefore be earnest and devoted in his attendance to them. He will not, however, rest in them as an end, or make religion to consist in them. He will know that attention to them cannot save him : but he will regard them as a means to an end, and observe them faithfully ; because by their means he can obtain clearer and purer perceptions of truth and duty, and be strengthened in the great conflict and warfare with evil loves and false thoughts, from which he desires to be delivered. He will value them and observe them, in short, because they contribute to his purification, and because by them he gains power to perform his duties as a disciple and follower of the Lord.

The man that is trying to resist evil, and be regenerated, will, in his intercourse with his fellow-men in the daily transactions of life, have to guard against the temptations to evil by which he will be continually assailed. The cupidities of self-love will oft be excited ; the love of the world and of gain will oft tempt him to violate the principles of justice and right. Wicked men will assail him from without, and provoke him to resentment, anger, and hatred.

The honors, riches, and pleasures of the world, or its losses, vexations, and troubles, will stimulate and excite his natural affections and lusts; and evil spirits will enter into all these passions, and thus assail him from within, and by all their arts and subtleties persuade him, that, by eating of this forbidden fruit, — that is, by gratifying these natural feelings and affections, — he will “not die.” To watch and examine our affections and thoughts, and to resist, fight against, and overcome what is evil, when it is thus excited and brought forth by our daily intercourse with the world, is the six days or states in which we are commanded to labor and do all our work; whilst seasons of worship and religious service are the sabbaths of rest in which we are refreshed, and obtain renewed strength and skill to enter into further conflicts with our internal foes: and, if we persevere unto the end, we shall come into a state of eternal sabbath, in which there will be no foes to overcome, and in which, therefore, we shall enter upon that “rest (*sabbatismos*) which remaineth for the people of God” (Heb. iv. 9).

In these conflicts and combats against evil affections and thoughts, man must act freely, and as of himself; but he must not arrogate or claim to himself that he thus acts from his own proper power. The truth by which he sees it to be necessary to fight against evil, and the inclination or will to oppose it, he derives from the Lord alone; and it is momentarily communicated to him by angelic and human ministrations. The mind must, therefore, ever be kept in the state to receive this gracious supply of wisdom; to see the enemies of the soul, and to have power to oppose them, by acknowledging and humbly seeking to be still supplied therewith; or the combat will not go on, and the victory will not be ours. For this purpose, we must use the means the Lord in his mercy has provided and ordained to com-

municate his wisdom, influence, and power unto us. These are, in an especial manner, the reading of his Word, worship and praise presented to him in public and in private, and the observance of the ordinances and sacraments prescribed by him. By these, as means, our minds are enlightened, our good desires and resolutions are strengthened and confirmed, and our hearts are opened for the Lord and his angels to enter and communicate further supplies of good and truth, and thus to enable us to progress in the regeneration.

This is to use all the various faculties of the soul in promoting and accomplishing the end or design of the Almighty in bestowing them upon us; viz., that we might thereby be made heavenly and angelic, and be recipients of his love and wisdom to all eternity. Our faculties were all given to be used by us in learning and performing what is true, useful, upright, and pure; and the proper and right conduct of life, therefore, is to improve every opportunity of devoting it to what is true and good: and we can only do this by eradicating and removing from our affections what is evil and false; for only as this is done can the goodness and truth of the Lord be given us.

Life, so employed, is a living hymn of praise to our Maker; and it will assuredly bring his blessing: for, in accordance with his immutable laws of order, all faculties and powers he bestows, when employed for their legitimate ends, become fully receptive of the life and the happiness of their nature; and, in the enjoyment of this life and happiness, they are filled to their utmost capacity.

They who thus shun evils as sins—who reject and put away every thing that defileth, and worketh abomination—are privileged to enter the pearly gates of the Holy City New Jerusalem, and to enjoy its eternal day. “ Their

names are written in the Lamb's Book of Life." — "They are his servants, and serve him: and they shall see his face; and his name shall be in their foreheads" (Rev. xxi. 25; xxii. 3, 4).

THE
SUCCESSIVE DISPENSATIONS OR CHURCHES.

BY REV. J. P. STUART.

THE

SUCCESSIVE DISPENSATIONS OR CHURCHES.

THE Human Race in the complex is like an individual man. The progress of the one is like the progress of the other. The long ages of the whole race are like the periods in the life of the individual. The successive Ages in the universal man are like the periods in the individual man, — infancy, youth, manhood, and old age. And how vastly do they differ from one another! How different the man from the infant, the veteran from the youth! How the strong, bony, rough man of sixty years differs from the tender, helpless, and delicate child of as many days! And so it is with the Human Race in the complex. How it differs from age to age! How immensely do the times change as the ages roll on! and how we change with them!

The world has its well-defined periods of progress; and these are its Ages, in relation to the Human Race: they are its Dispensations, or Churches, in relation to the Divine Providence of the Lord. And the church, evermore comprising the divine means of human salvation, will be found to differ, from age to age, with the condition of man, — with the wants of the human race. Prophets, sages, and poets have denominated these successive Ages, or Churches, the Golden, the Silver, the Brazen, and the Iron Ages; and the charac-

teristics of each have often been set forth with great beauty and force.

Christian theologians have generally recognized but *two Dispensations*, — the Jewish and the Christian: but the theologians of the New Jerusalem demonstrate *five Dispensations*; four of which have passed away, while the fifth is in its dawn: —

First, The Most Ancient Church, from Adam to Noah.

Second, The Ancient Church, from Noah to Abraham.

Third, The Jewish Church, from Abraham to the Incarnation.

Fourth, The Christian Church, from the First Advent of the Lord to his Second Advent.

Fifth, The New Jerusalem, or New Church, instituted by the Lord at his Second Coming, and destined to continue for ever.

These five constitute the entire series of dispensations. They have succeeded each other in the order of a harmonious plan; and, when viewed in their mutual bearings and relations, are perceived as the necessary parts of one grand system.

I. These Dispensations, or Churches, are often referred to in the Sacred Scripture; and, in some remarkable instances, they are described with great fulness.

The distinction between the several churches is clearly drawn in the *historical* parts of the Word. How remarkable, for example, is the distinction between Adam and Noah, and between Noah and Abraham, and their posterity respectively! Equally striking is the distinction between the Jewish and the Christian Church; and between the Christian Church, as established by the Lord at his first advent, and continued through the ages that followed, and the Church of apocalyptic vision, established by the Lord at

his second coming, and described as the Holy City, New Jerusalem, — the BRIDE, the LAMB'S WIFE, — the Tabernacle of God with men.

Prophetically, the distinction between the successive Ages, or Churches, is repeatedly set forth with great clearness. The visions of Daniel and John are remarkable for their representations of these distinct periods of human progress. Daniel referred the metals of the image which the king beheld to the successive kingdoms, or churches, beginning in the head of gold, and ending in the legs and feet of iron and of clay; consequently, what he saw was the image of the Ages, — the golden, the silver, the brazen, the iron and clay.

The head of the image was of gold, to represent the Golden Age, — the Most Ancient Church, — the human race in paradise, — in a life of celestial good.

The breast and arms of the image were of silver, to represent the Silver Age, — the Ancient Church, — the human race entering into the representatives of religion, — a life of spiritual truth.

The belly and thighs of the image were of brass, to represent the Brazen Age, — the representatives of the Church which the Israelites received, — a life of natural good.

The legs of the image were of iron, and *the feet part of iron and part of clay*, to represent the Iron Age, — the Church established in the plane of natural and scientific truth, and destined to rule the nations with a rod of iron.

The king saw a STONE cut out without hands, — signifying the DIVINE TRUTH ITSELF, — “which smote the image on the feet of iron and clay, and broke them in pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces, and became like the chaff of the summer threshing-floors; and the wind carried them away, and no

place was found for them: and the STONE that smote the image became a great mountain, and filled the whole earth" (Dan. ii. 31-35). And, in the same chapter, the prophet teaches the *perpetuity* of this crowning church, by saying that it "shall never be destroyed;" "it shall break in pieces and consume all these kingdoms," — that is, all former dispensations; "and it shall stand for ever."

The same series of Ages is described in Daniel by the successive appearance of four animals, representing four kingdoms, or churches; and, finally, the Ancient of Days coming forth, and establishing an everlasting kingdom.

John also, in the Revelation, describes the final dispensation as "the Tabernacle of God with men," — as "the Holy City New Jerusalem coming down from God out of heaven, having the glory of God," — the light and heat of his presence, — the doctrines of the angels brought down to the church on earth, — the arcana of the Word revealed.

II. The Successive Churches are described with great fulness in the writings of the New Church, as we may see by a careful study of the subject: —

"Since the creation," says Swedenborg, "there have been four churches in general on this earth, in a regular succession one after another, as may appear from both the historical and the prophetic parts of the Word, but especially from the Book of Daniel, where those four churches are described by the statue that Nebuchadnezzar saw in a dream (chap. ii.), and afterwards by the four beasts ascending out of the sea (chap. vii.). The first church, which may be called the Most Ancient, was extant before the Flood; and its consummation, or end, is described by the Flood. The second church, which may be called the Ancient, was in Asia and part of Africa; and this was brought to its consummation and destruction by idolatries. The third church, which was the Israelitish, began at the promulgation of the Decalogue on Mount Sinai; was continued by the Word written by Moses and the prophets; and was consummated,

or ended, by its profanation of the Word, which profanation was at its fulness when the Lord came into the world: therefore, because he was the Word, they crucified him. The fourth church is the Christian, which the Lord established by the evangelists and the apostles. This church has had two epochs,—one extending from the time of the Lord till the Council of Nice; and the other, from that council to the present time. This latter, however, in its progress, was divided into three branches,—the Greek, the Roman Catholic, and the Reformed: nevertheless, all these three are called Christian. Moreover, within every general church there have been several particular churches, which, notwithstanding their separation from the general, have still retained its name; as is the case with the different heresies in the Christian church" (U.T. 760).

"That there should have been four churches on this earth since the creation of the world is agreeable to divine order, which requires that there should be a beginning and its end before a new beginning arises. Hence every day begins with morning, advances to mid-day, and closes in night, and, after that, begins afresh; every year, too, commences from the spring, advances in its progress through summer to autumn, and then closes in winter, and after that enters on a new beginning. It is to produce these effects that the sun rises in the east, thence proceeds through the south to the west, and sets in the north; after which, he rises again. Similar to this is the case with the churches: the first of them, which was the Most Ancient, was as the morning, the spring, and the east; the second, or the Ancient, was as mid-day, the summer, and the south; the third was as the evening, the autumn, and the west; and the fourth, as the night, the winter, and the north. From these progressions, according to order, the wise ancients drew their conclusions of the four ages of the world, the first of which they called golden; the second, silver; the third, copper; and the fourth, iron: by which metals, also, the churches themselves were represented in the image seen by Nebuchadnezzar. But, moreover, in the Lord's sight, the church appears as one man: and this grand man must needs pass through his different ages, like the individuals of which he is composed; advancing from infancy to youth, through youth to manhood, and at length to old age; and then, when he dies, he rises again. The Lord says, 'Except a grain of wheat fall into the ground, and die, it abideth alone; but, if it die, it bringeth forth much fruit'" (John xii. 24; U.T. 762).

Concerning the New Jerusalem, or New Church, which is to succeed the first Christian church, and which the Lord is now establishing in the earth, Swedenborg says, —

“It is the prevailing opinion at this day in every church, that the Lord, when he comes to the last judgment, will appear in the clouds of heaven with angels and the sound of trumpets; that he will gather together all who are then dwelling on the earth, as well as all who are deceased, and will separate the evil from the good, as a shepherd separates the goats from the sheep; that then he will cast the evil, or the goats, into hell, and raise up the good, or the sheep, into heaven; and, further, that he will at the same time create a new visible heaven, and a new habitable earth, and on the latter he will cause a city to descend, which is to be called the New Jerusalem, and is to be built (according to the description given in the Revelation, chap. xxi.) of jasper and gold, and the foundation of its walls of every precious stone, and its height, breadth, and length to be equal, each twelve thousand furlongs; and that all the elect are to be gathered together into this city, both those that are then alive, and those that have died since the beginning of the world; and that the latter will then return into their bodies, and enjoy everlasting bliss in that magnificent city, as in their heaven. This is the prevailing opinion of the present day, in all Christian churches, respecting the coming of the Lord and the last judgment” (U.T. 769).

“But the second coming of the Lord is for the purpose of separating the evil from the good, that those who have believed and who do believe in him may be saved, and that there may be formed of them a New Angelic Heaven, and a New Church on earth; and, without this coming, no flesh could be saved” (Matt. xxiv. 22).

“The second coming of the Lord is not for the destruction of the visible heaven and the habitable earth. It is not to destroy any thing, but to build up; consequently, not to condemn, but to save, those who have believed on him since his first coming, and who shall hereafter believe on him. The Lord’s own words make this plain: ‘God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God’ (John iii. 17, 18). And in another place: ‘If any man hear

my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the Word that I have spoken, the same shall judge him' (xii. 47, 48). The last judgment took place in the spiritual world in the year 1757, as was shown in a small treatise on the 'Last Judgment,' published at London in the year 1758; and further in a 'Continuation of that Judgment,' published at Amsterdam in the year 1763. This I solemnly attest, because I saw it with my own eyes, when I was broad awake.

"That the [second] coming of the Lord is to form a New Heaven of those who have believed on him, and to establish a New Church of those who shall hereafter believe on him, is grounded in this circumstance, that these two purposes are the end of his coming. The very end of the creation of the universe was, that an angelic heaven might be formed out of mankind, where all who believe in God might live in eternal blessedness: for the Divine Love which is in God, and which essentially is God, can intend nothing else; and the Divine Wisdom, which is also in God, and is God, can produce nothing else" (U.T. 771-773).

"This second coming of the Lord is effected by the instrumentality of a man, before whom he has manifested himself in person, and whom he has filled with his spirit, to teach from him the doctrines of the New Church by means of the Word.

"Since the Lord cannot manifest himself in person [to the world], —and yet he has foretold that he would come and establish a New Church, which is the New Jerusalem, —it follows, that he will effect this by the instrumentality of a man, who is able not only to receive the doctrines of that church in his understanding, but also to make them known by the press. That the Lord manifested himself before me, his servant; that he sent me on this office, and afterwards opened the sight of my spirit, and so let me into the spiritual world, permitting me to see the heavens and the hells, and also to converse with angels and spirits, and this now continually for many years, — I attest in truth; and further, that, from the first day of my call to this office, I have never received any thing relating to the *doctrines* of that church from any angel, but from the Lord alone, while I was reading the Word" (U.T. 778, 779).

III. To understand more fully the peculiarities of the

different dispensations, we must observe the mode in which the Lord revealed to them, respectively, the *Divine Truth*.

We learn from the "Arcana Cœlestia," that,—

"In the most ancient times, men were informed concerning heavenly things, or those which relate to eternal life, by immediate intercourse with the angels of heaven; for heaven then acted as one with the man of the church, inasmuch as it flowed in through the internal man into the external, whence they had not only illustration and perception, but also discourse with the angels. This time was called the *GOLDEN AGE*, from the circumstance that the men were then in the good of love to the Lord; for gold signifies that good. Those things are also described by paradise in the Word.

"Afterwards, information concerning heavenly things, and concerning those that relate to eternal life, was effected by such things as are called correspondences and representations, the science of which was derived from the most ancient men, who had immediate intercourse with the angels of heaven. Into those correspondences and representations, at that time, heaven flowed in with men, and illustrated them; for correspondences and representations are the external forms of heavenly things. And, in proportion as men at that time were in the good of love and charity, in the same proportion they were illustrated; for all divine influx out of heaven is into the good with man, and by good into truths. And whereas the man of the church at that time was in spiritual good, which good in its essence is truth, therefore those times were called the *SILVER AGE*; for silver signifies such good.

"But, when the science of correspondences and of representations was turned into magic, that church perished, and a third succeeded, in which, indeed, all worship was effected almost by similar things, but still it was unknown what they signified. This church was instituted with the Israelitish and Jewish nation. But whereas information concerning heavenly things, or concerning those things which relate to eternal life, could not be effected with the men of that church by influx into their interiors, and thus by illustration, therefore angels from heaven spake by a living voice with some of them, and instructed them concerning external things, and but little concerning internal things, because the latter they could not comprehend. Those who were in natural good received these things in a

holy manner: whence those times were called BRAZEN; for brass signifies such good.

"But, when not even natural good remained with the man of the church, the Lord came into the world, and reduced all things in the heavens and in the hells into order, to the end that man may receive influx from him out of heaven, and be illustrated, and that the hells might not be any hinderance, nor let in thick darkness. Then a fourth church commenced, which is called the CHRISTIAN. In this church, information concerning heavenly things, or concerning things which relate to eternal life, is effected solely by the Word, by which man has influx and illustration: for the Word was written both by mere correspondences and representatives, which signify heavenly things; into which heavenly things the angels of heaven come, when man reads the Word. Hence by the Word is effected the conjunction of heaven with the church, or of the angels of heaven with the men of the church, but only with those who are in the good of love and of charity. But whereas the man of this church has extinguished also this good, therefore neither can he be reformed by any influx, and by illustration thence, only concerning some truths, which yet do not cohere with good. Hence these times are what are called IRON; for iron denotes truth in the ultimate of order. But, when truth is of such a quality, then it is such as is described in Daniel: 'Thou sawest iron mixed with miry clay. They shall mix themselves together by the seed of man; but they shall not cohere the one with the other, as iron is not mixed together with clay' " (ii. 43; A.C. 10,355).

In the New Church, which is the New Jerusalem, and which was established by the Lord at his second advent, the man of the church has influx from the Lord by means of the Word; its internal arcana, which are the divine truths of heaven, having been revealed.

Thus it appears that the Successive Churches are well defined by the mode in which they received divine revelation from the Lord,—by the quality of the truth that could reach them and save them.

"Inmost divine truths were revealed to those who were of the

Most Ancient Church; but exterior divine truths were revealed to those of the Ancient Church: while uttermost or ultimate divine truths were revealed to the Hebrew, and finally to the Israelitish Church; with which church, at length, all divine truth perished: for, in the end, there was nothing in the Word which they did not adulterate. But, after the end of that church, divine truths were revealed by the Lord for the Christian Church; and now, truths still more interior, for the Church which is to come: those interior truths are the things contained in the internal or spiritual sense of the Word. From these considerations, it is evident that there has been a progression of divine truth from inmost to ultimate principles, thus from wisdom to mere ignorance; and that now there is effected a progression thereof from ultimate to interior principles, thus from ignorance again to wisdom" (A.E. 948).

IV. The peculiar characteristics of the several dispensations will also appear from the manner in which they severally receive and understand the Word.

"A man of the Most Ancient Church, if he had read the historic or prophetic Word, would have seen its internal sense, without previous instruction or any explication, and this in such a way, that the celestial and spiritual things, which are of the internal sense, would instantly have occurred, and scarcely any thing that is in the sense of the letter: thus the internal sense would have been in clearness to him, but the sense of the letter in obscurity. He would have been as one who hears another speaking, and only imbibes the sense, but does not attend to the expressions of the speaker.

"But a man of the Ancient Church, if he had read the Word, would not have been able to see its internal sense, without previous instruction or explication; so that the internal sense would have been in obscurity to him, but the sense of the letter in clearness. He would be as a person who hears one speaking, and, in his thought, is intent on the expressions, and, in the mean time, does not attend to the sense, which, as a consequence, is lost to him.

"But a man of the Jewish Church, when he reads the Word, comprehends nothing beside the sense of the letter: he does not know that there is any internal sense; and he also denies it.

"The facts are similar, at this day, with the men of the Christian Church" (A. C. 4,493).

But a man of the New Church, when he reads the Word, knows from doctrine that it has an internal sense; and when, by instruction or explication, he learns what that internal sense is, he rejoices in the knowledge of the truth, and receives it into his heart.

V. A more rigid analysis of the nature of the human mind, and of the means of human redemption, would bring us to the result that there are but two Churches,—the Celestial and the Spiritual,—the Celestial Church being established with those who could be regenerated as to the will; and the Spiritual Church, with those who could be regenerated as to the understanding.

"The Most Ancient Church, which was before the Flood, was celestial, because with those who were of that church there was in the voluntary part somewhat entire; but the Ancient Church, which was after the Flood, was spiritual, because with those who were of that church there was not any thing entire in the voluntary part, but in the intellectual part.

"Among those who are of the Spiritual Church, the intellectual part is regenerated; as may be manifest from this, that the man of that church has no perception of truth from good, as they had who were of the Celestial Church: but they must first learn the truth which is of faith, and imbue the understanding with it, and thus from truth know what is good. And, after [the man of the Spiritual Church] has known what is good in this manner, he is then able to think it, next to will it, and at length to do it; and then a new will is formed with him by the Lord in the intellectual part. By this new will, the spiritual man is elevated of the Lord into heaven, evil still remaining in his proper will; which will is then miraculously separated, and this by a superior force, by which he is withheld from evil, and kept in good.

"But the man of the Celestial Church was regenerated, as to the voluntary part, by imbuing from infancy the good of charity; and,

when he had gained the perception thereof, he was led into the perception of love to the Lord: hence all the truths of faith appeared to him in the understanding, as in a mirror. The understanding and the will, with him, constituted altogether one mind; for it was perceived, by the things in the understanding, what was in the will. In these things consisted the integrity of the first man, by whom is signified the Celestial Church" (A. C. 5113).

"The Most Ancient Church enjoyed the perception of what was good and true. The Ancient Church had no perception, but, in the place thereof, a different kind of internal dictate, which may be denominated *conscience*. But, what has heretofore been unknown to the world, and will perhaps appear incredible, the men of the Most Ancient Church had internal respiration, and none that was perceptible externally: wherefore they did not converse so much by the words of speech as was the case afterwards and in the present day, but, like the angels, by means of ideas expressed by innumerable vibrations of the countenance and aspect, and especially of the lips; for in the lips there are innumerable orders of muscular fibres, which, in modern times, are not evolved, but which, being then unfolded, served so perfectly to express, signify, and represent their ideas, that they could relate in a single minute what would now require an hour to express by sounds or words, and that more fully and clearly to the capacity and understanding of those present than can ever be effected by language or the orderly combination of words" (A.C. 607).

"As internal respiration ceased, external respiration, such as we now have, succeeded; and with this came the language of words, or the determination of the ideas of thought into articulate sounds. . . . When the ideas of thought became thus determined into verbal expressions, the capacity of being instructed through the internal man, possessed by the most ancient men, ceased, and the external became the inlet to knowledge" (A. C. 608).

VI. A more general view of the several ages remains to be taken:—

1. The men of the Most Ancient Church were celestial. They held communion with the Lord and with the angels, with whom they conversed face to face. Their life was

innocent, pure, and good. Their home was a boundless contiguity of paradises, blooming with immortal spring, vocal with angelic music, — the element of heaven, the garden of God. To them, nature was the transparent medium of the Divine Love and Wisdom: the earth was the mirror of heaven. Adam and Eve — that is, the human race in the complex — were commanded to dress and keep this universal Eden, this garden of the Lord, as well as the intelligence and wisdom which it represented.

The men of this GOLDEN AGE were a noble brotherhood of holy men, sincere, untarnished, and unsullied. They were transformed into the divine image and likeness; and they lived for the Lord, for heaven, for the church. Nor does it appear that the Most Ancient Church was cut short after a few days, or that it was limited to a few people; but on the contrary, for aught that appears, the world was the paradise of the race, and the Golden Age continued for many centuries.

The Most Ancient Church terminated at the period described as the *Deluge*; but the fall was gradual and long-continued. As the wayward career of a prodigal son, so the human race in the complex fell, by successive departures from God, into a life of evil. At first, the Lord was the soul and centre of their life. Him they acknowledged. To him they looked for life, guidance, and defence. And the fall consisted in successively going away from the Lord, and trusting in self for life, for defence, and for the requisite knowledge of good and evil. Presently the love of self was substituted for the love of God. Self, and not the Lord, was acknowledged as the fountain of life; and a *science of good and evil* took the place of implicit reliance upon the guidance of the Lord. In this way, things went on growing worse and worse, until it was declared of the men of that age, that “every imagination of the thoughts of their heart

was only evil continually," and until, as a result of their evils, they were engulfed in false persuasions, suffocated in evils as to their very life, and swept from the face of the earth by millions on millions. Such was the Deluge.

2. The Ancient Church followed. The Lord saved a remnant of the race by bringing them into what was then a New Church, represented by Noah and his family, and the things that were with them in the ark. A new mode of thinking and acting was established. Articulate speech and sonorous breathing then began. Thought became deliberate. The will and understanding no longer acted in unison: they were "separated miraculously, and this by a superior force." The church was spiritual, and not celestial, as was the Most Ancient.

The Ancient Church differed so vastly from the Most Ancient, that comparatively they were a new people. They set out from a new centre; they were trained in a new way. The people of the Most Ancient Church acted from will, perception, and impulse. They had neither deliberate thought, nor rational comprehension of consequences. Their will, perception, and act were one. And while they were in the Lord's life, and acted from the Divine Proprium, they did well,—they were guided by the Divine Wisdom in the path of peace: but when they became alienated from the Lord, until "every imagination of the thoughts of their heart was only evil continually," then their regeneration simply through the will became impossible, and, consequently, the human race was brought to a halt; and preparation was made, in the Divine Providence, to send them forward in a new direction. The Lord then separated the will and understanding of the race, so that the impulses of the will could be held in the thought of the understanding, the Divine Law brought to bear upon them, and their quality determined, so that conscience could be inaugurated

in the intellectual part, and thus the reclamation of the race made possible.

The SILVER AGE was one of thought and reflection as to the causes and essences of things. It was an age of deliberation, plan, and grave conclusion. The impulses of the will were held in check; right and wrong were balanced; good and evil were known, and the one or the other chosen after mature consideration. Representative worship was then practised: the correspondences of all things were known. Like the most ancient people, they were instructed by all things of earth, air, and ocean. They were also taught by the angels, and led by the Lord. And, as they studied their favorite science, *correspondences*, they found all things significative, — all things representative of the Lord, of the Divine Love and Wisdom, of heaven. But, after the lapse of centuries, they began to pervert their knowledge of correspondences to the low uses of self-love and the love of the world. They began to turn themselves away from the Lord, and to desire self-worship; and, as a consequence, they became idolaters, magicians, and sorcerers. The import of the objects of nature became obscure, and was finally lost. The objects remained, but their correspondence was unknown; and worship was presently paid to nature, to the models of art, to dead men even, — the heroes of former times: and thus the church was destroyed through evils of life, and falsities of doctrine.

The Hebrews were raised up by the Lord to prevent the destruction which awaited the Ancient Church; and they introduced a significative and representative worship, consisting principally in external things. High places, groves, statues, anointings, the priestly office and its various functions, were the external things of their representative worship. The internals of their worship were doctrines derived from the Most Ancient Church. The Hebrews introduced

sacrifices, which they preferred above other rituals, and "which were unknown in the true Ancient Church, except with some of the posterity of Ham and Canaan, who, being idolaters, were allowed this kind of worship to prevent their sacrificing their sons and daughters."

"This Second Ancient Church degenerated from a sort of internal worship, and became so adulterated as at last to be idolatrous; according to what happens with churches in general, which commonly proceed from their internals to externals, and at last sink into externals alone, to the utter obliterating of every thing internal" (A. C. 1356).

3. As a final antidote to the idolatry of the world, the Jewish Church was instituted, — a purely representative church, or rather the representative of a church, with externals that are in correspondence with the Divine Truth itself, and with a people among whom the internals of the true church were measurably closed up and unknown.

When the Jewish people perceived that they could perform the work to which they were called, without reference to the quality of their own lives, they were quite ready to enter upon it. They were ready to collect and embody the representative types of the true church. They were ready, even, to be filled with the *Divine Afflatus*, and to write the Word. They were ready to be called the *peculiar people of God*, and to receive his providential guidance and control, while they were in this manner elaborating the representative forms and images of a church, into the spiritual blessings of which they never entered.

"The Jews who lived before the Lord's coming, as also those who lived afterwards, had no other opinion concerning the rituals of their church than that divine worship consisted solely in externals, being utterly regardless of what they represented and signified: for they did not know, neither were they willing to know, that there

existed any internal of worship and of the Word; thus that there was any life after death, consequently that there was any heaven; for they were altogether sensual and corporeal. And, whereas they were in externals separate from internals, worship with respect to them was merely idolatrous; and therefore they were most prone to worship any gods whatsoever, provided only they were persuaded that such gods could cause them to prosper. But because that nation was such that they could be in a holy external, and thus could have holy rituals, whereby were represented the heavenly things of the Lord's kingdom; and could have a holy veneration for Abraham, Isaac, and Jacob, and also for Moses and Aaron, and afterwards for David, by which persons the Lord was represented; and especially could have a holy reverence for the Word, in which each and every thing is significative of things divine, — therefore in that nation a representative church was instituted. But, if that nation had known internal things as far as to acknowledgment, they would then have profaned them; and thus, when in a holy external, they would have been, at the same time, in a profane internal: so that there could have been no communication of representatives with heaven by that nation. Hence it is that interior things were not discovered to them, — not even that the Lord was within, that he might save their souls" (A. C. 3479).

The Jewish people were ruled in a miraculous manner; and they were often constrained by an irresistible power to do their great work of representing the church. They were caused to inhabit representative places, such as Egypt, Canaan, Mount Zion, and Jerusalem. They were led to perform representative journeys, to fight representative battles, to offer up representative sacrifices, to bow themselves in representative worship, and to write and preserve the representative Word.

A most wonderful series of miraculous providences attended the posterity of Abraham, and caused them to do these things. Among these were the birth of Isaac; the promises made to Abraham and his seed; the preservation of Joseph in Egypt; the provision there made for the

sojourn of the twelve tribes in that land, their subsequent deliverance from bondage, their preservation during their journey across the Red Sea and in the wilderness; the promulgation of the Law from Sinai; the final arrival of the sons of Israel in the Land of Canaan; the conquest of that land; and the innumerable events which followed during the continuance of the Hebrew Commonwealth. All these events were also representative of the Lord, of his Divine Providence, of heaven, of the church, and of the regeneration and salvation of man.

In this manner the Jews were caused to embody and represent the principles of the true church, and to become the representative of a church, and to keep alive the name of the Lord on the earth, and to pave the way for his coming into the world as the Redeemer and Saviour. This representative of the church continued from the days of Abraham until the Incarnation, — a period of about two thousand years. It was a period of incessant turmoil and war, and is well denominated the BRAZEN AGE. The Jews were the only people known on earth, that, during this period, were held constant to an inflexible plan. And often their hearts were not in it: they often sighed to return to Egypt; they lusted after strange gods. Nevertheless, they were held by a constantly interposing Providence to their work of *representing* the church and the kingdom of heaven. If they murmured or rebelled, they were chastised; plagues and pestilences overtook them; their enemies prevailed against them in battle, or the earth opened her mouth and swallowed them up: so that they were kept, by a mighty hand and an outstretched arm, in their place, — they were caused to assume the representatives of the true church. This was their work, and this they continued to do, until the fulness of times had come, and the Lord was born in the world.

4. The CHRISTIAN CHURCH was established by the Lord during his abode in the world, and "in its essence is the same, as to the internal form, with the representative church: but the representatives and significatives of that church were abrogated after the Lord came into the world, for the reason that each and every thing represented him, and, consequently, those things which are of his kingdom; for these are from him, and, to use the expression, are himself. But between the Most Ancient Church and the Christian the difference is such as between the light of the sun by day and the *lumen* of the moon and stars by night: for to see good by an internal or prior way is like seeing in the day by the light of the sun; whereas to see by an external or posterior way is like seeing in the night by the *lumen* of the moon or stars. Nearly the like difference was between the Most Ancient Church and the Ancient; only that those of the Christian Church were capable of being in a fuller *lumen*, if they had acknowledged internal things, or had believed and done the goods and truths which the Lord taught. The good itself is the same in each; but the difference is between seeing it in a clear or in an obscure light. Those who see in clearness see innumerable arcana, almost as the angels in heaven, and are affected with what they see: but those who see in obscurity scarcely see any thing without a doubt, and also the things which they see mix themselves with shades,—that is, with falsities; nor can they be interiorly affected thereby" (A. C. 4489).

Thus the Primitive Church, or the Christian Church before it fell away into evils of life and heresies of faith, was altogether the same as to internals with the Ancient Church, differing only in external matters; and for the reason that "the externals of the Ancient Church were all representative of the Lord, and of the celestial and spiritual

things of his kingdom,—that is, of love and charity, and faith thence,—consequently [they were all representative] of such things as are of the Christian Church: hence it is, when the externals which were of the Ancient Church, and also of the Jewish, are unfolded, and, as it were, unswathed, that the Christian Church is discovered; and, indeed, this was signified when the veil in the Temple was rent asunder" (Matt. xxvii. 51; A.C. 4772).

When the Lord came into the world, he "opened the internal things of his kingdom and church: but still those things were known to the ancients; as, that man must be born again in order to enter into life; and that then he must put off the old man,—that is, the loves of self and the world, with their concupiscences; and that he must put on the new man,—that is, love toward the neighbor and to God; also that heaven was in the regenerate man; besides other things which are internal. These things were known to those who were of the Ancient Church; but *they were led to them by the external things which were representative*. But whereas such things were altogether lost by the Jewish nation, therefore the Lord taught them: yet he abolished the representatives themselves, because the greatest part of them had respect to himself; for the image must vanish when the reality itself appears. He established, therefore, a New Church, which should not be led, as the former, by representatives to things internal, but which should know them without representatives: and, in the place of these, he enjoined only some external things; namely, Baptism and the Holy Supper,—Baptism, that by it they might remember regeneration; and the Holy Supper, that by it they might remember the Lord, and his love toward the universal human race, and the reciprocal love of man to him" (A.C. 4904).

The Primitive or Apostolic Church went forth conquer-

ing and to conquer; and, during the first three centuries, was spread throughout the then civilized world. Its first grand defection took place at the Council of Nice, when those direful heresies, which have since overrun and devastated the church, were hatched, and sent forth with authority, as the truth itself.

“The Council of Nice was called by the Emperor Constantine the Great, at the instance of Alexander, Bishop of Alexandria. At this council, all the bishops in Asia, Africa, and Europe were assembled in the emperor’s palace at Nice, a city of Bithynia, for the purpose of refuting and condemning, from the authority of the Holy Scriptures, the heresy of Arius, a presbyter of Alexandria, who denied the Divinity of Jesus Christ. This took place in the year of Christ 318 (or, as it is often dated, in the year 325). The members of this council came to a conclusion, that from eternity there have been three divine persons,—Father, Son, and Holy Ghost,—as may appear evident from the two creeds called the Nicene and the Athanasian. In the Nicene Creed it is written, ‘I believe in one God, the Father Almighty, Maker of heaven and earth; and in one Lord, Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, of one substance with the Father, who came down from heaven, and was incarnate, by the Holy Ghost, of the Virgin Mary; and I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who, with the Father and the Son together, is worshipped and glorified.’ In the Athanasian Creed it is said, ‘This is the Catholic faith, that we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance; for there is one person of the Father, another of the Son, and another of the Holy Ghost. But, whereas we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so we are forbidden by the Catholic religion to say there are three Gods, or three Lords;’ that is, it is allowable to acknowledge three Gods and three Lords, but not to say there are three Gods or three Lords: and the reason assigned in the latter case is, because religion forbide it; and, in the former, because verity, or truth, dictates it. This Athanasian Creed was composed immediately after the Council of Nice, by

one or more of the members who were present at that council, and was also received as ecumenical, or catholic. It appears, then, from hence, to have been decreed and determined at that time, that three divine persons from eternity ought to be acknowledged; and that, although each person singly by himself is God, yet nevertheless they ought not to be called three Gods, or three Lords, but one.

“That a belief in three divine persons has been generally received since that time, and has been confirmed and preached by all bishops, prelates, rulers of the church, and presbyters, even to the present day, is a well-known fact: and, since a mental persuasion of three Gods has been the result, it was impossible for any other system of faith to be conceived or formed, but what was applicable to those three persons in their respective stations; as, for instance, that God the Father ought to be approached, and implored to impute the righteousness of his Son, or to be merciful for the sake of his Son's sufferings on the cross, and to send the Holy Ghost to operate the mediate and ultimate effects of salvation. This faith is a birth sprung from the two creeds above mentioned; which, however, when stripped of its swaddling-clothes, exhibits to view, not one, but three persons, — at first, indeed, joined together as in close embrace, but presently separated from each other: for the decree says of them, that they are joined in essence, but separated in their particular offices of creation, redemption, and operation; or of imputation, imputed righteousness, and the application of it. And this is the reason why, notwithstanding they have compounded one God of three, they have yet not made one person out of three, lest the idea of three Gods should be obliterated: for, so long as each person singly is believed to be God, according to the assertion in the creed, [the superstructure may stand; but,] supposing the three persons to be made one, the whole house, founded as it were upon three pillars, must fall to the ground. The reason why the above-mentioned council introduced three divine persons from eternity, was because they did not rightly examine the Word, and consequently could find no other asylum against the Arians; but the reason why they afterwards compounded into one God those three persons, each whereof was declared singly by himself to be God, was because they were fearful of being blamed and reproached by every rational and religious person, in three quarters of the globe, for asserting a belief in three Gods. The reason why they formed a system of faith appli-

cable to the three in successive order, was because no other system could possibly be consistent with the principles they had established. Moreover, if one of the three were to be omitted in such application, the mission of the third could not take place, and consequently all the operations of divine grace must be unprofitable.

"But the truth must be declared. When a belief in three Gods was introduced into the Christian churches, which has continued since the time of the Council of Nice, all the good of charity and all the truth of faith were banished; being utterly inconsistent with the mental worship of three Gods, and the lip-worship of one God at the same time: for, in such case, the mind denies what the mouth speaks, and the mouth denies what the mind thinks; so that, at length, there is no belief either in three Gods or in one. Hence it is evident, that the Christian temple, since that time, has not only tottered on its foundations, and been full of chinks and clefts, but has fallen down, and become a heap of ruins; and, since that time, the well of the bottomless pit has been opened, from which the smoke as of a great furnace has ascended, and darkened the sun and the air, and from which locusts have come forth upon the earth (Rev. ix. 2, 3). (See the explanation of these particulars in the 'Apocalypse Revealed.') Yea, from that time the desolation foretold by Daniel has begun and increased (Matt. xxiv. 15); and to that faith and its imputation the eagles have been gathered together (verse 28 of the same chapter): eagles in that passage signify the lynx-eyed or sharp-sighted primates of the church. It may be urged, perhaps, in favor of the doctrine of three divine persons, that the council which established it was composed of a great number of bishops and persons distinguished for their learning, who were unanimous respecting it. But what dependence is to be placed on the authority and unanimity of a general council, when the Roman-Catholic councils have been alike unanimous, in decreeing and establishing the pope's vicarship, the invocation of saints, the veneration of images and bones, the division of the holy eucharist, purgatory, indulgences, and the like? What dependence is to be placed on councils, when the Council of Dort unanimously confirmed the abominable doctrine of predestination, and extolled it as the palladium of religion? Do not then, my reader, depend on councils, but on the Holy Word: and go to the Lord, and you will be enlightened; for he is the Word,—that is, the Divine Truth itself therein" (U. T. 632-634).

"The church preceding the Council of Nice, which was called the Apostolic Church, was of considerable magnitude, extending to three of the quarters of the globe, as appears from the territories of the Emperor Constantine the Great, who was a Christian, and zealous in favor of religion, and whose empire not only embraced the countries of Europe, since divided into several kingdoms, but also extended over many regions bordering upon Europe; so that, as was observed above, he convoked the bishops of Asia, Africa, and Europe, to his palace at Nice, a city of Bithynia, in order to purge his empire of the scandalous doctrines of Arius. This was done of the Divine Providence of the Lord; since, if the Lord's Divinity be denied, the Christian Church expires, and becomes like a monument adorned with this epitaph, 'Here the church lies buried.' The church which existed before this period was called apostolic; its distinguished writers were styled fathers; and the true Christians that composed it, brethren. This church did not acknowledge three divine persons, and consequently not a Son of God from eternity, but only a Son of God born in time; as is plain from the creed received in that church, and thence called the Apostles' Creed, where it is said, 'I believe in God, the Father Almighty, Maker of heaven and earth. And in Jesus Christ, his only Son, our Lord, who was conceived of the Holy Spirit, born of the Virgin Mary; &c. I believe in the Holy Spirit, the holy catholic church, the communion of saints;' &c. Here it is evident that no other Son of God was acknowledged but what was conceived by the Holy Spirit, and born of the Virgin Mary; and there is no mention of a Son of God born from eternity. This creed, like the two others, has been received down to the present times as purely catholic by the whole Christian church.

"In those primitive times, all Christians throughout the world acknowledged that the Lord Jesus Christ was God, to whom all power was given in heaven and earth, and who had power over all flesh, according to his own express words (Matt. xxviii. 18; John xvii. 7); and they believed in him, according to the command which he delivered to them from God the Father (John iii. 15, 16, 36; vi. 40; xi. 25, 26): this is also very evident, from the circumstance of the Emperor Constantine the Great convening all bishops for the purpose of refuting and condemning, from the Sacred Scriptures, the heresy of Arius and his adherents, who denied the Divinity

of the Lord the Saviour, born of the Virgin Mary. This, indeed, they effected. But, while endeavoring to avoid a wolf, they fell into the jaws of a lion; or, according to the proverb, wishing to shun Charybdis, they were wrecked upon Scylla: for, by inventing the fiction of a Son of God from eternity, who descended and assumed a humanity, they imagined that they should vindicate and re-establish the Lord's Divinity; not knowing that God himself, the Creator of the universe, descended, that he might become a Redeemer, and thus a Creator anew, according to these plain declarations in the Old Testament: Isa. xxv. 9; xl. 3, 5, 10, 11; xliii. 14; xlv. 6, 24; xlvii. 4; xlviii. 17; xlix. 7, 26; lx. 16; lxiii. 16; Jer. i. 19; Hos. xiii. 4; Ps. xix. 14; to which may be added John ix. 35, 37" (U. T. 636, 637).

From the heresies of the Nicene and Athanasian Creeds has sprung the faith of the various denominations of the Christian Church. Their faith is founded on the notion of a trinity of Gods; for it—

"Is directed towards God the Father, God the Son, and God the Holy Ghost,—towards God the Father, as the one who imputes the righteousness of the Saviour, his Son, and ascribes it to man; towards God the Son, as the one that intercedes, and is the Mediator of a covenant; and towards the Holy Ghost, as the one who actually inscribes on the heart the imputed righteousness of the Son, and secures it with the seal of justification, sanctification, and regeneration. This is the faith of the present church; which alone is sufficient to prove that a trinity of Gods is acknowledged and worshipped. From the faith of every church is derived not only the whole of its worship, but also of its doctrine: therefore it may truly be said, that, such as its faith is, such is its doctrine. Hence it follows, that this faith, since it is directed towards three Gods, has perverted all things belonging to the church: for faith may be considered as the first principle, and doctrinals as its derivatives; and derivatives take their essence from their principle. And if any one be disposed to examine the particulars of doctrine in relation to God, the person of Christ, charity, repentance, free-will, election, the use of the sacraments of Baptism and the Lord's Supper, he will clearly

see that a trinity of Gods enters into every particular; and although it may not actually appear therein, yet that is the fountain from which it flows. But since it is not convenient in this place to enter upon such an examination, and yet, for the sake of opening men's eyes, it might be expedient to do so, therefore we will give it in an appendix to this work. The faith of the church in relation to God is like the soul which animates the body, and points of doctrine are like the members of that body. Faith towards God also is like a queen, and doctrinal tenets are like the officers of her court; and as such officers are dependent on the queen's authority, so are doctrinal tenets on the injunctions of faith. From the nature of this faith, too, may be seen in what manner the Word is understood in the church: for faith bends and draws towards itself, with all its might, whatever it can; so that, if it is a false faith, it plays the harlot with every truth that the Word contains, and puts a false interpretation upon it, and thereby falsifies it, so as to make the man of the church insane in regard to spiritual subjects: but, if it is a true faith, then the whole Word is on its side; and the God of the Word, who is the Lord God the Saviour, infuses light, and gives the testimony of his divine assent, so as to beget wisdom in the believer. That the present faith of the church, which, in its internal form, is a faith in three Gods, but, in its external form, in one God, has extinguished the light of the Word, and removed the Lord from his church, and thus plunged its morning into midnight darkness, will also be seen in what follows. This was effected by the heretics who lived before the Council of Nice, and afterwards by those subsequent to that council, who derived their heretical opinions from it" (U.T. 177).

Thus the first Christian Church has come; it has done its work; and now its glory has departed: it is consummated, and laid aside. For eighteen hundred years, it has ruled the nations with a rod of iron; and it has become demonstrably the IRON AGE. Idolatry and heathenism have faded away from half of the human race, and millions of the nations are swayed by the power of the cross. The Christian nations have the Word; and, by means of its power, they are now masters of the world. They have preached and

published the Word, and have kept the name of the Lord alive on the earth, and have prepared the way in the minds of multitudes for his second coming, to establish the New Jerusalem as the crowning church on the earth.

5. And the Lord has effected his Second Advent; he has accomplished the Last Judgment in the world of spirits, and has inaugurated a new order of things on the earth, by opening the internal sense of the Word, and revealing the laws of human life to the comprehension of the rational mind, and unfolding the wonders of the future state,—heaven, the world of spirits, and hell. This NEW DISPENSATION, now introduced, is meant by the new heaven and the new earth, and by the New Jerusalem descending out of heaven, spoken of in the Book of Revelation.

“The reason why a New Church is meant by the New Jerusalem coming down from God out of heaven (Rev. xxi.) is this: Jerusalem was the metropolis of the land of Canaan. There were the temple and the altar, and there also sacrifices were offered; and there, consequently, divine worship itself was performed, which every male throughout the whole land was required to attend three times in a year. A further reason is, that the Lord was in Jerusalem, and taught in its temple, and afterwards glorified his Humanity there. This, then, is the true ground why Jerusalem signifies the church. That Jerusalem signifies the church, appears clearly from the prophetic parts of the Old Testament, where, speaking of the New Church which was to be instituted by the Lord, it is there called Jerusalem. I shall adduce the following passages only, from which any one endued with interior reason may see that Jerusalem means the church: ‘Behold, I create a *new heaven and a new earth*; and the former shall not be remembered, or come to mind. Behold, I create *Jerusalem* for an exultation, and her people for gladness; and I will exult over *Jerusalem*, and be glad over my people. Then the wolf and the lamb shall feed together: they shall not hurt or destroy in all the mountain of my holiness’ (Isa. lxv. 17–19, 25). ‘For Zion’s sake I will not hold my peace, and for *Jerusalem’s* sake I will not rest, until the righteousness thereof go forth as brightness,

and the salvation thereof as a lamp that burneth. Then the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name: thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God; for Jehovah shall delight in thee, and thy land shall be married. Behold, thy salvation cometh; behold, his reward is with him; and they shall call them, The holy people, The redeemed of Jehovah; and thou shalt be called, Sought out, A city not forsaken' (Isa. lxii. 1-4, 11, 12). 'Awake, awake, put on thy strength, O Zion! put on the garments of thy beauty, *O Jerusalem*, the city of holiness! for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, *O Jerusalem*! My people shall know my name; they shall know in that day that I am he that doth speak: behold, it is I. Jehovah hath comforted his people; he hath redeemed *Jerusalem*' (Isa. lii. 1, 2, 6, 9). 'Sing, O daughter of Zion! be glad with all thy heart, O daughter of *Jerusalem*! the king of Israel is in the midst of thee: fear not evil any more. He will rejoice over thee with joy; he will rest in thy love; he will exult over thee with singing. I will make you a name and a praise among all people of the earth' (Zeph. iii. 14-17, 20). 'Thus saith Jehovah, thy Redeemer, saying to *Jerusalem*, Thou shalt be inhabited' (Isa. xlv. 24, 26). 'Thus saith Jehovah, I will return to Zion, and dwell in the midst of *Jerusalem*: and *Jerusalem* shall be called the city of truth; and the mountain of Jehovah of hosts, the mountain of holiness' (Zech. viii. 3). 'Then shall ye know that I, Jehovah, am your God, dwelling in Zion, the mountain of holiness: then shall *Jerusalem* be holiness. And it shall come to pass in that day, that the mountains shall drop new wine, and the hills shall flow with milk; and *Jerusalem* shall remain from generation to generation' (Joel iii. 17-20). 'In that day shall the branch of Jehovah be beautiful and glorious; and it shall come to pass, that he that is left in Zion, and he that remaineth in *Jerusalem*, shall be called holy, every one that is written for life in *Jerusalem*' (Isa. iv. 2, 3). 'But in the last days it shall come to pass, that the mountain of the house of Jehovah shall be established on the top of the mountains; for the law shall go forth out of Zion, and the Word of Jehovah from *Jerusalem*' (Mic. iv. 1, 2). 'At that time they shall call *Jerusalem* the throne of Jehovah; and all

the nations shall be gathered, because of the name of Jehovah, to *Jerusalem*: neither shall they walk any more after the confirmation of their evil heart' (Jer. iii. 17). 'Look upon Zion, the city of our solemnities: thine eyes shall see *Jerusalem* a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken' (Isa. xxxiii. 20). Not to mention other passages; as, Isa. xxiv. 23; xxxvii. 32; lxvi. 10-16. Zech. xii. 3, 6-10; xiv. 8, 11, 12, 21. Mal. iii. 4. Ps. cxxii. 1-7; cxxxvii. 5-7.

"That the church which was to be instituted by the Lord is meant by Jerusalem in these passages, and not the city of Jerusalem inhabited by the Jews, is plain from every particular of its description; as, that Jehovah God would create a new heaven and a new earth, and also Jerusalem at the same time, and that this Jerusalem would be a crown of glory and a royal diadem; that it was to be called holiness, and the city of truth, the throne of Jehovah, a quiet habitation, a tabernacle that should not be taken down; that the wolf and the lamb should feed together there; that the mountains should drop new wine, and the hills flow with milk; and that it should remain from generation to generation: besides other circumstances; as, respecting the people there, that they should be holy, all written for life, and should be called the redeemed of Jehovah.

"Moreover, all these passages relate to the coming of the Lord, particularly his second coming, when Jerusalem shall be such as is there described; for before this she was not married,—that is, made the Bride and the Wife of the Lamb, as the New Jerusalem is declared to be in the Revelation" (U. T. 782).

The grand peculiarity of this new age is the revelation of "*light, more light.*" Beginning in the scientific plane, the improvements of this day show how the light is pouring down into the very ultimates of life. We see it in our homes, our cities, our roads, our railroads, our telegraphs, our ships, our farms, our shops, our printing-presses, our books, our furniture,—in all things that we see, or touch, or have to do with. Coming into the rational plane of the mind, there also the light streams down. Old forms of

error are dissolved. Old systems of speculative reasoning — useless, and without a basis in truth — have faded away, and are gone; and a new order of spiritual truth is taking their place. And, when we come into the range of religious truth, the light is often experienced as “inaccessible and full of glory,” like the presence of the Lord himself. The time has come when “*it is lawful* to enter into the mysteries of the Word, which was hitherto closed up, and for the reason that all of its truths are so many mirrors of the Lord.”

The fulness of time has come; the prophecies are fulfilled; the glory of the Lord is revealed, and that glory of the Lord is the internal power and spirit of the Word: for the Lord is the Word, and the unfolding of the Word is the revealing of the Lord. And, when the truths of the Word are revealed in a clear and rational light, we shall have done with the shadow; we shall have the substance. The conceits of cunning men will die down: mere human opinion will cease to rule the religious world; and, instead of this, we shall have the truth itself. In the New Dispensation we have come to this: Truth is all in all; opinion is nothing.

In the kingdoms of nature, the triumph of positive science is complete. Science is the key to nature. But, before the sciences were known, nature was a chaos. Until *Chemistry* was developed as the science demonstrating the constituent elements of things, how endless the opinions of the *alchemists*! how absurd their reasoning! how insane their babbling! But, when Chemistry became a science, all things were harmonized and understood, and opinion gave way to the truth. From *Astrology* to *Astronomy* the transition was similar; and so also it has been in regard to other matters.

In Religion, the transition from the Old to the New

Church is altogether similar. Laws of order underlie the works of God; and no less is it true, that laws of order underlie his Word. If we would understand either, we must get hold of the law. Men of science have found out these laws; and they have built them up into these beautiful systems of nature, that are the ornament and glory of our schools and colleges. And now, the way having been prepared in the natural degree of humanity by a scientific adjustment of all things, we are called up higher. The grand spiritual science of the New Age has also been developed; having its basis and confirmation in the Word of God, and in the spiritual experiences of those who are called to the marriage-supper of the Lamb.

Where, then, do we stand in the chart of time? Let us observe the *signs of the times*, and determine the characteristics of the age in which we live. Behold the wonders of the day, and tell me who hath wrought these things. Is it possible that the LORD has made his second advent, and that he is rousing up the world from the slumber of the dark ages past? Is it possible that the day of the Lord has come, and that he is calling forth his people, by the powerful display of his truth, into the New and glorious Age, to be denominated "THE TABERNACLE OF GOD with men," — "a New Heaven and a New Earth"? Is it possible that the Lord has come, and that he is inspiring the race with new thoughts and feelings, and that he is leading them onward in this grand career of new activities?

As the Lord ascended up into heaven, the promise of his second coming came down. "This same Jesus," said the angels, "shall in like manner come again." — "If I go away," said Jesus, "I will come again." And he said, "Behold, I come quickly; and my reward is with me." How the Lord would effect his second coming; how he would introduce the New Dispensation, described as the Holy City

New Jerusalem coming down from God out of heaven ; who would be his forerunner, and herald his approach, and deliver his holy oracles from the ineffable glory, — are questions that the Scriptures in their literal sense do not settle ; and Christians have been left to find out in the *event itself* the fulfilment of the prophecies, and the answer to their expectations.

After *the great falling-away* which was to come first, and which took place a long time ago, it has been universally expected that the Lord would come with power and great glory ; not in *person* again, as the Babe in Bethlehem and as the Man of Sorrows, but in *spirit and in truth*, conquering and to conquer ; illuminating the minds of millions, first with *natural truth*, so that they could see him in his works, in the order, harmony, and beauty of nature ; then with *spiritual truth*, so that they could see him in his Word, and could be brought into union with him, and communion with heaven.

Few have ever thought that the Lord, at his second coming, would either establish or authenticate any of the existing religious sects, whether of Christian, Jewish, Mahomedan, or Pagan origin : but the expectation has rather been, that he would pour a flood of light into all human minds, and into all human organizations ; and that he would lift up the human race from the darkness, passion, self-love, and animalism of the past ages, and, as far as possible, bring them into the love and wisdom of heaven.

Some have imagined that the Lord, at his second advent, would burn up the world and the visible heavens, and glorify himself in a terrible career of destruction. But the more rational part have concluded that the material universe is already a grand system of beauty and order, and that it needs no change ; that it will remain for ever as the home of man, and the seminary of heaven ; and that the changes

to be wrought are in the state and condition of the human race ; that new views of truth are to be introduced, and to hold, as with an electric chain, the minds of millions ; that new impulses are to throb in their hearts ; that new activities are to characterize their lives ; that new modes of doing most things that touch upon human well-being are to be introduced ; that a flood of spiritual light is to dissolve old and worn-out forms ; that men are to be lifted out of their antiquated narrow-mindedness ; in a word, that a New Age of life is to be ushered in. Such, we have said, were the expectations of the more rational-minded of the Christian nations ; and all this, yea, much more, has been realized by the receivers of the Heavenly Doctrines of the New Jerusalem. To them the Lord has come ; the glory of the Lord has been revealed : they have all seen it together. '

The Jews rejected the Lord, at his first coming, because he did not meet their expectations. A kingdom of this world, with outward grandeur and glory, they wanted, and would have. A kingdom not of this world was nothing to them. Hence they rejected the Lord, and put him to death.

The Christians at this day are rejecting the Lord, at his second coming, for a similar reason. They are looking for outward display ; they demand conflagrations, — grand blazes of natural fire and glory. These things they will have ; otherwise their expectations are not realized, and they will reject the Lord. The illumination of Divine Truth is not sufficient, — truth in its manifold forms of use, — truth rationally understood, — truth as the guide of life. More than this they want, and will have ; otherwise they also will reject the Lord.

But, in reality, the New Age has come ; and we are properly celebrating THE CENTENARY OF THE LORD'S SECOND

ADVENT. Indeed, how can we account for what we behold in these new and stirring times, except on the supposition that the Lord has actually come, and that he has done his great work of making all things new; that he has judged the world, and cast down the principalities and powers and spiritual wickedness from their high places of dominion in the world of spirits; that he has established a new order of influences — a **NEW CHURCH** — to operate on the human race; that he has inspired the world with new hope, new life, and new light; and that he is leading humanity onward to new activities, — activities that in time will renew the face of nature, and transform the neglected earth into the **PARADISE OF GOD**?

THE
PROGRESS OF THE AGES,
AND THE
FINAL GENERAL JUDGMENT OF 1757.
BY REV. GEORGE FIELD.

THE
PROGRESS OF THE AGES,
AND THE
FINAL GENERAL JUDGMENT OF 1757.

As a principle on which to rest the argument I intend to submit to your consideration in connection with the event we now commemorate, no better or more appropriate one suggests itself than this; viz., that, without a knowledge of causes, we cannot satisfactorily explain effects: for, unless we can see and understand the laws and principles, which, though recondite to the senses, are nevertheless in constant activity, by which those effects are produced, every result and visible manifestation will only appear as an accident, and all explanations will be but so many guesses or idle speculations, as wild and unreliable as a game of chance.

When the laws of the solar system were sufficiently well understood, Halley was enabled to predict the transit of Venus over the disk of the sun eighty years before the time of its occurrence; and, when Biela had ascertained the law of the periodical times of the comet of 1826, he could foretell its return in 1832, '39, and '46.

And could we look within the womb of matter or of mind, and behold the formative processes which are in the order of conception and production there, we might readily tell in advance what events would occur upon the outer circles of

life, or what phenomena would become visible when these causes should descend to the theatre of ultimate effects. But, if the thoughts, cogitations, plans, and schemes, which are daily being elaborated in the minds of our friends and acquaintances, are concealed from our view as by a wall of adamant, how much less can we see or know of what is transpiring at any time in the spiritual world around us! Yet, could a door be opened into the sanctum of our neighbor's thought, so that the soul could see eye to eye, then we could not only read its inner workings, but reveal them to the world whilst they were as yet unborn, or before (in the stages of their orderly descent) they had passed through the medium of the lips or of the hands, in vocal sounds or written words; or before the painter's skill or sculptor's art could "body forth the form of things unknown," or give "a local habitation and a name" to meditative thought or the ideal conceptions of poetic taste.

Nor can there ever be any true or reliable science or philosophy, until the law of causes be seen, and the mode be understood by which they go forth into the production of effects. Nor will the laboring oar of analytic research ever successfully ascend to that lofty stand-point, or discover, by its own proper power, the law of causes in the production of those effects. No: the door of that world of causes must be opened from above, and the steps let down, by means of which alone man can ascend. This is the divine and synthetic law: all other modes are but gropings in the dark; or they are like the efforts of the builders of the Babylonian Tower to scale the walls of heaven, which inevitably end in confusion and despair. They are as futile as the storied labors of the sons of the Titans, who piled Pelion upon Ossa, and Olympus upon Mount Pelion, to reach and open the doors of the spiritual world. Even to gain admission thus would be (because contrary to the laws of the Divine Order)

to take the kingdom of heaven by violence, "and the violent take it by force." The only orderly mode is the one provided by the Lord, which is Revelation; i.e., the letting down, imparting, and communicating to man, by divinely provided means, all that is needful, best, and good for him to know, without affecting his freedom, or disregarding his state for reception. It is by this means we know that there is a God, a spiritual world, a heaven and hell; that man lives after the death of the body; and many other things. Man never could have discovered them of himself, though he can confirm them by evidence when they are revealed.

And when man ceased to have affection for these things, and all his love was animal and earthly, he gradually lost the knowledge of those revealed truths, or their proper meanings; so that all his ideas, his thoughts, his words, and his acts, had relation only to natural and earthly things, — to the senses and delights of the body, — and he could no longer understand the causes and principles which were operative to produce the effects which he witnessed around him. Heaven was to him a dark void, or a speculation; Death was but the king of terrors, launching into a perpetual night; and the Word of the Lord a sealed book, full of dark sayings and impenetrable mysteries. Then was come the time of the end, and the church was in its dotage; the days of its youth were gone; the years of its manhood were past; and, in the sear and yellow leaf of its faded beauty, it presented nothing but darkness, coldness, desolation, and death. All its bright lights were extinguished; all its glory was departed; and now it gave forth only scintillating or fatuous flashes of intolerance, ignorance, superstition, and cruelty. The manhood of the church had passed its seven ages: the three degrees of its life which relate to the understanding and the three which relate to the will, and the seventh, or the platform on which they

rested, were now passing away. These steps in the ladder of life are common to the race, whether as an individual man, as a collective church, or to the economy of the ages; and all must alike pass through them: and these three degrees of man's twofold life are portrayed in his childhood, his youth, and his manhood, and in the days and the years of each, or in the intelligence and love which are common to each of these stages of life. They are revealed to us in the six steps of creative order; the first three being the successive days of the intellect, relating to the light of truth in the understanding; and the other co-ordinate three, to the days of the years of the affections of the will, in which the heat of love from the Sun of heaven is combined with the previous light of intellectual truth; the seventh being but the ground on which they repose, or the haven of rest into which they enter, called the sabbath of the soul, — the fruition of previous labor. These are the ages of a man, — the individual or the collective man; and the natural, spiritual, and celestial degrees of life, or the infancy, youth, and manhood of the church, in its true or in its perverted order, terminating in a calm, quiet, and peaceable old age, — the sabbath of rest from labor, — or in violence, fraud, oppression, and unrest, or the dreary solitude of death and the grave, — a finale terminating in heaven or hell.

And the *Grand Man of the church* is similarly constituted of the three degrees of life in the will and the understanding, — viz., the Adamic, the Noetic, and the Israelitish churches, — each of which is twofold, or an "image and likeness" (in their origin) of the Lord, or "male and female;" i. e., organized with a will for the reception of love, and an understanding for its truth: and, had not man perverted and vitiated the stream of life, it would have progressed from the innocence of ignorance to the intelligence of truth, and thence to the life of love and wisdom. But the stream

was polluted at its fountain, and its onward course was degenerate. The *Golden Age* was succeeded by the *Silver*; and these finally terminated in the twofold current of the *Copper* and *Iron Age*, till, in the senility of the Grand or Universal Man, when it should have entered into its rest, — the sabbath or millennium of the ages, — it only entered into Hades, — that grand *dénouement* which opened the spiritual world to view, and upon its extended theatre presented the collected remnants of all the nations and tribes of the earth for judgment. There in majestic imagery was prophetically portrayed the issue which their life had brought forth; there were seen gathered together the souls of the departed from among all nations, tongues, and people, — the representatives of all the preceding dispensations; and, in its subsequent fulfilment, there were seen, says the man “whose eyes were opened,” not only those of the Reformed or Evangelical church, but the Catholic, the Mahomedan, and the Gentile nations, all arrayed for judgment. And, in the magnificent symbolic scenery of the apocalyptic seer, the dread order of the final universal judgment, which should wind up the history of the “first man,” and remove him to his final home, — his everlasting resting-place, — is thus recorded, as the seven successive seals of the Book of Life were opened.

When the first seal was removed, “I saw, and behold, a *White horse*: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.” And, when the second seal was opened, the Book of man’s life disclosed to view a *Red horse*: and he that sat on him had a great sword, with which he should take peace from the earth;” and “they should kill one another.” And, on the opening of the third seal, there was seen to go forth a *Black horse*, whose rider had a pair of balances in his hand. And, when the fourth seal was loosened, “I looked,

and behold, a *Pale horse*, with Death for his rider, and Hell followed with him." The seven seals are the seven ages, or the two sides of the three steps of the ladder of life; terminating, at its resting-place, in heaven or in hell: they are the states of the will and of the understanding in each degree of the natural, the spiritual, and the celestial; or, obversely, the natural, the infernal, and the diabolical. Thus the order in pairs, or of will and understanding, would be the first and the fourth, the second and the fifth, and the third and the sixth. In the ascending order of creation, or regeneration, it is the light of the first day in the understanding, and the sun (in the will, which causes it) of the fourth; the air and water of the second day, and the bird and fish (to live in them) of the fifth; and the dry land and vegetation of the third day, and the quadruped and creeping thing (to feed on them) of the sixth. But in the decline and fall, or degeneration, of humanity, the opening of the first seal discloses a *White horse*, with the Lord of life seated upon him; whilst the corresponding fourth reveals a *Pale horse*, with *Death* for his rider. The second seal opens with a *Red horse* and a great sword; and its counterpart of the fifth discloses "the souls of them that were slain [by it] for the Word of God, and for the testimony which they held:" whilst the opening of the third seal by the exploring angels reveals a *Black horse*, with the balances ready for the judgment; and its kindred sixth, the sun, "*black* as sackcloth of hair, and the moon" as blood. The end had now come: for the heaven and the earth had passed away, being displaced by death and hell; and the blowing of the seventh trumpet and the opening of the seventh seal only determined the result or the final issue: and this was preceded by there being "silence in heaven about the space of half an hour;" when there were gathered together that "great multitude, which no man could number, of all

nations and kindreds and people and tongues," who were assembled for judgment.

And all these things have come to pass. The first heaven and the first earth have passed away: "the sixth age sung in the Cumæan song" has ended; and the judgment of the seventh has opened the way for a glorious future. *One hundred years* have rolled by, since this stupendous event occurred; and we now commemorate the first Centenary of the New Dispensation. We announce that the first day of the new age has come, or that we are living in the dawn of its morning. We proclaim, to all who have ears to hear, the glad tidings of the Second Advent of the Lord. The first man was of the earth, earthy; but the second man is the Lord from heaven. We would publish abroad to all the world the joyful intelligence, that the Lord has come in the power and glory of his Word,—in the revelation of its spirit and its life; opening to view the arcana of its inner wisdom, its spiritual and eternal truths, and preparing the way for his kingdom to come, and his will to be done on earth as it is in heaven. We believe that the light of that far shining morning has arisen, in which the joyful utterance of every heart will be, "We bless Thee; we praise Thee; we acknowledge Thee to be the Lord:" when all the earth shall worship Him as "the Father everlasting,"—the Father in the Son, the one only God, the Lord and Saviour Jesus Christ, who is God in his Divine Humanity; when the songs of man, ascending in worship, shall unite in the pæans of angelic hosts, in the acknowledgment of Him who liveth for ever and ever.

But the question will arise again, "What shall be the sign of Thy coming, and of the consummation of the age?" Is not the sixth woe already past? Has not the great earthquake already taken place in the church? Has it not been shaken, divided, torn, and rent asunder? Can any greater

calamity happen to it? No: it is already so shattered and broken up as to be almost incapable of any further action. Or has not the sun become black, and the moon as blood? If not, where is its light? What truth is there left in the church concerning the Lord,—the Sun of the spiritual world,—when there is no objective idea concerning him? In exploding the tripersonal theory, no substitute was found but Nature, Omnipotence, Providence, or some vague generality, which denoted a mere abstraction, or a name of convenience. Even the reflected light of truth, which tempered the solar rays in the softened *lumen* of the Moon, has been wounded, and stained with the blood of an evil life; for violence has been offered to the truth. And, in denying the Lord, they have crucified him afresh; and his garments are dyed in their blood. And surely the Stars have fallen from heaven; for they shine there no longer: for who professes to know any thing concerning heaven or heavenly things? Are not all ideas relating to the world beyond the grave ignored, and its realities regarded as an idle story or a pleasant dream, or even as “old wives’ fables”? All the bright lights, or knowledges of heavenly truth, are gone out, or fallen to the earth; and the spiritual firmament is thick with darkness. Or who can say that this was not the case a hundred years ago? that then the prophetic descriptions of the Apocalypse were not fully accomplished? Let the mental eye pass in review the horrid scenes that were enacted at the massacre of St. Bartholomew in 1572; then again at the revocation of the Edict of Nantes in 1685, on the continent, in France; and glance a little further onward in the page of history, between the years 1680 and ’90, in England, under the reign of the second James, and his judicial executioner the infamous Jeffreys, at the fierce and brutal onslaughts that were made in the name of religion; the oppression and tyranny which trod with iron heel upon

the hearts of men, and ground its victims in the dust. The gates of hell were opened, and belched forth upon the earth its fearful and destructive ravages; whilst blood and darkness enveloped it with a lurid canopy. Or who can read without a shudder the events which occurred in England, Scotland, France, and Spain, from the days of the solemn league and covenant (or of the commonwealth in the middle of the seventeenth century) to the time of the Popish plot and the revolution of 1688, and of the conflicts between Catholic Spain and France and Protestant England down to the middle of the eighteenth century, or to the time of the memorable era (1757), without feeling and knowing that every jot and tittle of that dread prophecy had been fulfilled? No other wars were like these wars, or were ever so fierce, vindictive, and cruel, or could so emphatically be called *religious wars*. And, as we cast our eyes along the intellectual page of history for century preceding century, what do we behold but ignorance and stolidity, rude and uncultivated minds, and all the arts of civilized life equally uncouth, and void of polish?

But, now that the end was come, and the grand drama enacted in the world of spirits, in which the gathered myriads were assembled for judgment, the scene must needs undergo a change. The factitious heavens were broken up, and the multitudinous hosts were arranged in the order of their quality,—the sheep on the right hand, and the goats on the left,—and were thence successively removed, each to his like, in the regions above or in the realms beneath; amid the mansions of the blessed in the kingdom of heaven, or to the abodes of the evil in the habitations of hell.

And how should it be known that all these things have been done? What man could ever, *by his own proper power*, have reached the heights from whence to view the scene of this final judgment? We know that no man could;

and yet it *was* seen, *and has been described*. It was seen by "the man whose eyes were opened" that he might see, and that he might make it known. It was witnessed from beginning to end, during the whole of that memorable year (1757), by Emanuel Swedenborg, and a history of the circumstances recorded and published immediately afterwards. And as soon as these spiritual atmospheres were cleansed and purified, and this vast Augean stable of the spiritual world expurgated of its dark and malignant crews, which had sat like an incubus upon the heart and lungs of the world, infesting its breath with a moral pestilence, and corrupting all the religious and social aspects of society,—as soon as these thick clouds of falsehood and evil were disrupted and dispersed, its effects began to be manifest in as marked and distinctive a manner. *Religious wars* now ceased, because the inciting causes were removed. New light could now flow into the human mind through this region of the spiritual world, which had previously intercepted it; and its tendency was to make visible the despotism, oppression, and iniquity which the previous darkness had covered. A heavy weight had, as it were, been removed from the neck, and men breathed freer.

Those who were most susceptible to the influences of this renovated atmosphere were the first to resist the ancient *régime* and throw off the oppressive yoke. Scarcely had the tide which followed in the wake of this dread judgment time to subside, before its effects began to be manifest on this continent in the gathering of the storm, which, in 1775, commenced the Revolutionary war in America, and broke the yoke of monarchical power. And, fast upon the heels of this emancipation here, a revolution commenced in France, which terminated at the time in the deposition of the Catholic religion, the destruction of Bastille and Inquisition, and produced eventually a freer moral and intellectual

atmosphere. These events were succeeded by the removal of Catholic and Jewish disabilities in England, and the passage of the Reform Bill, together with other and subsequent successful struggles for freedom in Italy and Spain; and yet more recently by the rapid increase and spread of the sentiment in favor of liberty (especially among the Anglo-Saxon race) over the broad lands of these Northern States. No such wide and spontaneous thirst for freedom was ever before manifested; nor can any adequate cause be assigned for it, save the causes now alleged to have taken place in the spiritual world, from whence —

“ The living influence ran
Through air, through earth, and the heart of man.”

And whence that change, that marvellous change, which has taken place in all the aspects of the educational, literary, mechanical, artistic, and scientific world? as if the long pent-up waters had burst their flood-gates, and were pouring their intellectual tides over a neglected and wilderness soil; as if the thick darkness was being scattered, and the impending clouds of falsehood dispersed, that light might flow down, — the light of freedom, the light of knowledge, the light of science and of truth. Where, for centuries previous to this era, a man might have travelled a day's journey in pursuit of a schoolhouse, they are now “thick as leaves in Valombrosa.” High-schools, colleges, and universities glitter like a wide-spread galaxy in the intellectual firmament; and the issues of the periodical press pour forth their copious currents, monthly, weekly, and daily, not only to lordly domes, but through cities, villages, farms, and every cottage home. And, where erst the laboring teamster ploughed his weary way through wild and rugged roads or trackless wastes, the impetuous fire-horse now with horrid haste speeds like a meteor in its

headlong flight, transporting villages of people at a time, with a year's provision in advance ; whilst, faster than thought can be transported by the tongue, the electric wire, defying space and distance, writes the magic words in far-off regions of the earth, long ere the panting sun brings up the hours of day. Shades of departed night look down, through nights of physical as well as mental darkness, and view the streams of light which line our pathways and illuminate our dwellings. Witness the achievements that have been wrought in mechanic art in every walk of life ; in the rapid manufacture and multiplication of all material fabrics in every department of domestic economy ; the researches of science amid the starry heavens, and the immense and wonderful discoveries that have been made there ; in the depths of the earth, amid its fossils and its ruins ; and in the composition of chemical arrangements of all created things. And what a change has taken place in the modes of husbandry and agricultural skill within this short period ! and how marvellously are all these things conveyed to the pictured page by the magic laws of light and photographic art ! Who, indeed, " can paint like Nature " ? And all the rude and semi-barbarous modes of transferring sounds or words to written forms are already in process of expurgation ; and the long and labored process of our ancient orthographic standards are being superseded by the precise and simple mode of phonetic and phonographic laws.

And whence these changes, these wondrous changes, this rapid and voluminous outpouring into every range of art and human avocations ? — a result unequalled in all the annals of the world, — an event which has no parallel in the history of our race. What adequate cause can be assigned, short of the one now presented ? What *other* cause could be equal to so magnificent an effect ?

Yet we are but in the dawn of the morning : the gates of

that day which is to endure for ever are but just opened, and the light of that wide and far-shining sun is but just beginning to be seen. We live but as yet in the year *one hundred* of the new era. Who shall tell what the terminus of a second century will bring forth? or who can cast the mental telescope into the far future of the complement of the ages, and describe its advancing glory? But it is enough for us that we live in the *present*. We have now all that we can bear. Let us be thankful, and rejoice that it is given us to see and to know and to profit by the blessings we already enjoy.

THE
INFLUENCE OF THE NEW JERUSALEM
ON FREEDOM.

BY SAMPSON REED.

THE

INFLUENCE OF THE NEW JERUSALEM
ON FREEDOM.

ALL freedom is of love; and, as the Lord is essential love, so he is essential freedom. His love acts in accordance with the laws of his divine wisdom; but it knows no restraint and no bounds. It flows forth creating and preserving all things, and leaves on the things which it creates an image of its own freedom. All animals, from the highest to the lowest, enjoy freedom, each that which is adapted to its nature and condition; and, as we descend into the vegetable and mineral worlds, there, too, is a semblance of freedom. The seed, by a sort of free will of its own, selects from the earth the substances precisely adapted to its own use and growth; and the various minerals seem to assume each its appropriate form, as it were by an instinctive choice. And the great agent by which this is effected is heat, which corresponds to love.

But, when it is said that freedom is of love, it must not be forgotten what love is. Its nature is to pass forth out of itself, and to do good to others; and its only source is the Lord himself. So far as it is contaminated in any person by evil affections, so far his true freedom is impaired, though he may seem to himself to be more free than others;

and he may learn the quality of his freedom by observing in what he takes the greatest pleasure. Thus, as love becomes changed into its opposite, it becomes essential slavery; and what is sometimes denominated *free-love* ought rather to be called the slavery of unbridled lust.

But, though there is a semblance of freedom in all created things, man only is formed in the image and likeness of his Maker, and possesses a proper will, and real, essential freedom. He alone is capable of freely raising his thoughts above the objects of his senses, and of thinking of and loving the Lord himself. He alone is capable of a distinct consciousness of his own freedom and of his own responsibility; and, by his daily actions, is constantly making up the sum of his final condition of good or evil in the book of life which is inscribed on his own heart.

As the Lord is essential freedom, so he is the fountain of true freedom to angels and men; and he is able to communicate it to others precisely in proportion to their willingness to receive his influence, and to become members of his kingdom.

It is a well-known doctrine of the New Church, that all the heavens constitute one Grand Man; and that they are thus constituted because they receive life directly from the Lord, and are formed after his image and likeness. In the heavens, therefore, there exists the most perfect freedom. The affections of the angels, being in themselves good, and aiming to promote the good of others, do not require to be restrained, but pass forth freely into corresponding acts of usefulness. The ends which they have in view, though distinct, do not conflict, but exist in the most perfect order and harmony; and each helps to promote the good of every other, and of the whole. There are in the heavens those who govern, and those who fill subordinate places; but government in the heavens does not impair the freedom of

others, but protects and promotes it. It is sometimes supposed that government is a necessary evil, growing out of the depraved condition of society; and that its necessity would cease, in proportion as the evils are removed which need to be restrained. This doctrine would seem to be somewhat akin to another which has been adopted by some, that only bad men need the influence of the Holy Spirit; angels and saints being well enough without it. But this view of government is a very mistaken one. A good man needs a head quite as much as a bad one, though the function of this member of the body may be very different in the two individuals. Government in the heavens is not a restraining, but a directing power: its office is not to prevent evil, but to do good. It arranges and disposes the various members of the common body in harmony with each other, and gives vitality and force to every part, and to the whole. Those who occupy inferior stations in the heavens enjoy freedom equally with those who govern: for every one loves his appropriate function; and his freedom would be injured and destroyed, by his being withdrawn from it, and promoted to a higher place which he was not qualified to fill. The poor ambition for rotation in office does not there exist. The only question is, Who is the best qualified for any function? and that place is assigned to each, by the united voice of all, and by his own free choice, which he is precisely adapted to fill.

Freedom is sometimes supposed to be identical with independence. This, too, is a great mistake; for in the heavens, where there is the most perfect freedom, there is also the most perfect sense of the dependence of each upon the other, and of all upon the Lord. The angels are sensible that they are all members of one body, and that no one could perform his function without the aid of all the other members, and of that life which constantly descends from the Lord, and fills

and animates the whole. Nor does this feeling of dependence impair or injure their freedom: on the other hand, it is the very rock on which it is founded; for it is essential to the existence of those heavenly affections of love to the Lord and the neighbor, without which no true freedom can exist.

As in the heavens there is the most perfect freedom, so in the hells there is the most absolute slavery. The evil spirits are slaves to their own lusts and passions, and to each other. Their desires, being in their nature injurious to others, and in continual conflict and collision with each other, must of necessity be kept under constant restraint, either by actual punishment, or by the fear of it. In addition to this, as in love there is true freedom, so in the opposite of love there is essential slavery.

As the angels are free in the highest and truest sense, so it is their constant desire and effort to protect and preserve the freedom of men. This is one of their most important and delightful uses. We learn from Swedenborg, that the reason why the plural was used when God said, "Let us make man into our image, after our likeness," was because the government and regeneration of man were effected by the ministry of angels. What the Lord said at the beginning, he is now saying; and all the angels are working together with him, in making man into his image and after his likeness, and in protecting and preserving his freedom, without which this work would be impossible. And as the hells are directly opposed to the heavens, so the evil spirits are in the constant desire and effort of assaulting and destroying the freedom of man; which they would accomplish, if it was permitted them to do so. But their influence is made, by an overruling Providence, an indispensable means of preserving the freedom which they would most gladly violate. Man is thus placed between two opposing spheres, and is

free to turn himself to the one or the other ; whereas either influence alone would be irresistible.

The church has duties to perform corresponding to those of the angels. We learn from Swedenborg, that the church stands in its relation to the human race like that of the heart and lungs to the other parts of the body. The heart and lungs correspond to the will and understanding, in which reside freedom and rationality ; and the church not only possesses these attributes in the highest and truest sense, but is the unseen fountain from which they flow to all the inhabitants of the world. For the human race is bound together as one man ; and as the pulsations of the heart give vitality to all parts of the body, so the church, by its conjunction with the Lord, who is the only Source of life and light, of freedom and rationality, is the great organ by which these blessings are dispensed throughout the globe. Without a church, the human race could not continue to exist, any more than the body could live without the heart and lungs ; and the more intimately the church is conjoined to the Lord, and the more truly it performs its proper function, the more will its influence be felt to the remotest confines of the earth. The stream may rise *with* the fountain, but cannot rise *above* it. And as the church, by its silent influence, is the source of true freedom and rationality to the human race ; so, in all its efforts to extend its own borders by disseminating the priceless truths which are committed to its charge, it should, like the angels of heaven from which it descends, regard and cherish the freedom of others ; knowing that, without this element, the seed can never take root and bear fruit. It should be faithful, active, constant, watchful, and earnest in its endeavors, and wise and judicious in its means, without any violent or spasmodic efforts.

In the most ancient times, when men were in their inte-

grity, they acted in harmony and conjunction with the heavens. The Word was written on their hearts. The divine influence flowed directly into their wills, and thence into their understandings. They were then in the order of their creation, and could be governed by what is called by Swedenborg a common or general influx ; by which is meant the influence of the heavens acting together as one man. But they were free ; and, in the exercise of their freedom, they fell from this primeval state : and, after their decline, it became necessary that the divine and heavenly influences should be accommodated to their new state and condition. If they had continued to be governed by a common influx directly into the will, after this faculty had become perverted and corrupt, the whole mind would have partaken of its quality, and their deliverance and salvation would have been impossible. Their freedom would have been destroyed, and their evils would have been things of necessity.

With the fall of man, therefore, commenced a series of divine, and what may perhaps properly be called miraculous, provisions for the preservation of his spiritual freedom ; for this has always been guarded by the Lord as the apple of the eye, it being an indispensable condition of deliverance from evil.

The first of these provisions, without which human freedom could not have been preserved, was the appointment of guardian angels, and the permission also of the attendance of evil spirits upon man. Without communication with the heavens, man could not have continued to exist ; and, by means of attendant angels, a way was provided by which this communication could be preserved, not by general, but by special influx. The watchful care of an individual will and understanding became necessary ; and, by the appointment of guardian angels, the angelic influences

could be precisely accommodated to the state and condition of man, however these might change. The common sunshine, and the rains and dews of heaven, were sufficient to cause the trees in the Garden of Eden to grow, and blossom, and bring forth fruit; but when disorder was introduced into the world, and noxious tares and animals prevailed, every plant required the special care of the husbandman. While the evil spirits who are with man would gladly destroy his freedom, if they knew that they were with him and could accomplish their purpose, it is the office of the attendant angels to guard and protect this freedom with the most watchful care.

Another means by which the freedom of man has been preserved, was a succession of dispensations of divine truth precisely accommodated to his successive states. All great changes in the moral and intellectual condition of the world are gradual. The mind cannot bear the sudden transition from the darkness of night to the light of noon-day. An affecting incident is related by Dr. Livingstone, the African traveller. Being anxious to bring one of his companions with him to England, that he might convey back to his countrymen a good report of English civilization and Christianity, he made his selection. But, when the stranger saw one marvellous novelty after another, his surprise and astonishment increased, till at length, at the sight of a steamer in motion, his reason was overpowered, and he threw himself into the ocean, and was drowned. If the light of the Christian or of the New-Jerusalem dispensation had been poured on the world before it was prepared to receive it, both the freedom and the reason of man would have been overwhelmed. As men gradually lost a knowledge of the Lord and of spiritual things, they were permitted to fall into idolatry. When the spiritual mind became closed, and true internal worship could no longer

exist, representative worship was instituted, by means of which the connection with the heavens could still be maintained. When this representative of a church had come to its consummation, and the condition of the spiritual world was such that evil spirits were taking possession of the souls and bodies of men, and spiritual freedom was in danger of being destroyed, — in which case the human race would have perished, — the Lord himself came into the world, and restored all things to order, and established the first Christian church. When this church had come to its consummation, and freedom in spiritual things was again about to perish, the New-Jerusalem church was established.

Speaking of the state of the world and church after the last judgment, Swedenborg says, "The state of the world hereafter will be altogether similar to what it has been heretofore; for that great change which took place in the spiritual world will not produce any change in the natural world as to its external form, and therefore there will be the same order in civil concerns as before. There will be treaties of peace, and also wars, as before; and other things which relate to the general and particular government of societies. But, with regard to the state of the church, that will not be similar hereafter: it will be similar indeed as to external appearance, but dissimilar as to internal. In regard to external appearance, there will be distinct churches as before, and their doctrines will be taught as before, and there will be the like religious worship among the Gentiles: but the man of the church will hereafter be in a freer state of thinking about matters of faith, consequently about spiritual things which appertain to heaven; inasmuch as spiritual freedom is restored. For all things are now reduced to order, both in the heavens and in the hells; and all thought, whether concerning or against divine things, comes by influx therefrom; that which is in favor of divine

things flowing from the heavens, while that which is against divine things flows from the hells. But this change of state man does not notice in himself, for want of reflecting thereon, being totally ignorant of spiritual freedom, and also of the nature of influx: nevertheless, it is perceived in heaven, and also by man himself after death. As spiritual freedom is restored to man, therefore the spiritual sense of the Word is now discovered, and thereby interior divine truths revealed: for man in his former state, before the last judgment, would not have understood things; or, had they been understood, he would have profaned them.

“I have had a variety of conversation with angels concerning the state of the church hereafter, who declared they knew not future events: but this they knew, that that servitude and captivity in which the man of the church has heretofore been is removed; and that now, by virtue of the freedom which is restored, he is better enabled to perceive interior truths, if desirous thereof; and thus to become more internal, if he is so disposed” (L.J. 73, 74).

Swedenborg gives a description of a magnificent temple in the spiritual world, in which lay the Word, open, encompassed with a sphere of light, whose brightness surrounded and illuminated the whole pulpit on which it lay. And he adds, “Afterwards, when I came up nearer, I saw these words written on the gate, ‘*Now it is lawful* ;’ which signified that now it is lawful to enter intellectually into the mysteries of faith.” After this a paper was presented to him by an angel, on which was written, “Enter hereafter into the mysteries of the Word, which has hitherto been closed up; for its truths, one and all, are so many mirrors of the Lord” (T.C.R. 508).

Man being in the world of spirits, in the midst between the heavens and the hells, the quality and degree of his

freedom must depend on the condition of that world. They change as the influence of the heavens or of the hells preponderates. At the consummation of a church, the whole atmosphere of that world is darkened; and there is corresponding darkness in the minds of men. The great reservoir of human affections and thoughts has become troubled and turbid, and so likewise have the streams. In the language of Swedenborg, "Hell has increased from below, and passed over the great interstice or gulf fixed between it and heaven, and has raised up its back to the confines of the heavens inhabited by angels; . . . and man is there in the midst of satans, who, with their falsities, encompass his head as with a veil. . . . But, since the last judgment was accomplished, man is led with a more free and spontaneous spirit to shake off falsities, and receive truths" (Coronis, No. 20).

It is not easy to compare the freedom which exists, and which will hereafter exist, in the New Church, with that spiritual bondage which had previously existed in the Christian church; as it is impossible to form any adequate conception of the condition of the world of spirits, or of the human mind, at and before the time of the last judgment.

We learn from Swedenborg, that the Sacred Scripture cannot be understood without doctrine. This doctrine it is the office of the church to teach. But when true doctrine has perished, and that which is false is taught with the sanction and authority of a consummated church, and fastened on the minds of all, particularly of the young, they are bound, as it were, with fetters, which cannot easily be broken. There were, doubtless, many good persons in the world at the time of the last judgment; but they were in great straitness and affliction, such as cannot now well be conceived of, because destitute of truth. Their harps were

hung upon the willows; and they might well have wept when they remembered Zion.

The want of freedom in the Catholic church at that period is sufficiently indicated by the fact, that the Sacred Scriptures were denied to the people; by the deadly struggle with which the printing and circulation of the Bible were resisted; and by the corresponding and significant fact, that the wine was denied to the laity in the sacrament. The captivity of the Jews in Babylon was a type of the spiritual captivity of the first Christian church. The Reformation had broken out more than two centuries before, and Protestantism had given an irrecoverable blow to the church of Rome. Intense hatred followed between the opposing parties, attended with the most bitter persecutions; and blood flowed freely. But the dogmas of the leaders of the Reformation appear to have been received by their followers almost as implicitly as the edicts of the pope by those who acknowledged his authority; and the Bible, when wrested from the hands of the Papal hierarchy, was made to confirm doctrines scarcely less abominable than those of the Romish church. The people had escaped from the mouth of the lion, only to be wrapped in the coils of the serpent. But it was better that opposing falsities should be engaged in a deadly struggle with each other, than that either should maintain undisputed authority over the minds of men. Protestantism was right in denying the authority of the church of Rome, and this was a great good; but its doctrines were not calculated to liberate, but to darken, benumb, and enslave, the minds of men. They resembled more the garments designed to confine the limbs of a madman, than the flowing robes of an angel. Prominent among these was the absolute denial even of the existence of freedom in spiritual things, with its concomitant, predestination; making God the author of evil, sin, and misery. These dreadful perversions of truth

cannot bear the sunlight of the New Church. If they are still believed by any, they have ceased to be made prominent. They are like wild beasts, which have been prowling about through the night, but which withdraw to their dens at the approach of day. Still, Protestantism had a most important part to perform at and before the time of the last judgment, both in this world and in the world of spirits.

Freedom and rationality go hand in hand. In the first Christian church both were imperfectly given, as the revelation of truth which was then made was partial and incomplete. The early Christians were men of great simplicity. It is not easy to realize their condition in this respect. The natural sciences did not then exist. There could not well be a greater contrast in this respect than that which is found between the first disciples of the Lord, who were ignorant fishermen, and Swedenborg, who was prepared for his mission by a thorough knowledge of scientific truth, and by all the learning of his age.

In the New Church, the measure of freedom and rationality will be full. The inexhaustible treasures of the spiritual sense of the Word are opened, and whosoever will may take of the water of life freely. Previous dispensations have been confirmed by miracles, because they were partial, and the miracles were in accommodation to the state of mind to which they were addressed; but miraculous evidence would be inconsistent with the freedom and rationality which are vouchsafed to the New Church. Not only the laws of the natural world are made known, and the relations of its parts to each other and to the whole, but the laws of the spiritual world, and the relations of both worlds mutually to each other; and these truths and doctrines are not enforced by miracles, but the freedom in their reception must go hand in hand with the rationality. They contemplate that liberty which lies deeper than the hope of reward or the fear of

punishment, and which can result only from the love of goodness and truth for their own sake ; and that rationality which unites the simplicity of the child with the intelligence of the man ; which, instead of asserting its own supremacy or independence, is sensible that it depends for its light and for its existence on the love of the Lord and the neighbor.

It was not till the time of the New Church began to draw near, that the great discoveries in the arts and sciences, which have so completely changed the face of the civilized world, were made ; such as, the art of printing, the mariner's compass, the true doctrine of the solar system, and many others. These discoveries were in no way accidental, nor were they the result of mere human ingenuity, but were of the Lord's providence. They were like treasures which had been lying quietly in the bowels of the earth, till the time arrived when they could be safely brought forth to view, and made useful to man. "At midnight there was a cry made, Behold, the bridegroom cometh!" When a fallen church was endeavoring to consolidate its power by enslaving the wills and darkening the understandings of men, the lightning was coming out of the east, and shining even unto the west. Preparations were being made, more grand and magnificent than the world had ever seen, which would "break the gates of brass, and cut the bars of iron in sunder." Heaven and earth were conspiring to effect this purpose. While the latter was beginning to yield up her treasures of scientific truth, that the rational mind of man might be gradually perfected ; by means of the art of printing, the Sacred Scripture was beginning to be scattered broadcast over the world, as a preparation for the revelation of the spiritual sense, when it would be permitted to enter intellectually into the mysteries of faith.

Prominent among the means by which freedom, both

* spiritual and civil, should be established, were the discovery, settlement, and growth of this country. We cannot doubt that it was of Providence that this continent had been concealed from the civilized world till the period of the last judgment and of the establishment of the New Church approached. The great end of Providence, in all events, is a heaven from the human race; and the means by which this end is accomplished is the church. It was not for any merely temporal advantages to mankind that the mariner's compass was discovered, or that Columbus was led to explore this Western Hemisphere, or that our Puritan Fathers here sought and found a refuge from persecution. The settlement of this country was one great means by which the human mind was to be liberated. It is one of the miracles of the age, altogether without a precedent in the annals of history. Ever since the country was discovered, a continual stream of human beings has been flowing into it from pent-up Europe. Such an exodus was never before known since the world began; and, although designed for a very different purpose from that of the Israelites, it is not less providential than that. The one was as really intended, in the course of Providence, to hasten the establishment of the New Church, as the other was designed to establish the representative of a church. The poor and the ignorant of all nations have here found a home, and been cared for and instructed. The burning desire for greater freedom, attended often with a sense of want or oppression, has subjected Europe to a gradual process of disintegration, and peopled a New World. Old associations, and habits of thought, have thus been broken up; people of different tongues have been brought together, and compelled to give up more or less of their distinctive peculiarities; and liberty of thought, speech, and action, has been enjoyed to an almost unlimited extent. And, in this fusion of nations, the Eng-

lish element, in which there is most of enlightened freedom, has always maintained, and seems likely to continue to maintain, a controlling influence. It is not to be expected that the first-fruits of this condition of things should be unalloyed with evil. It is far otherwise. There is doubtless great danger that liberty will run wild. There is a tendency to throw off external restraints much faster than their place is supplied by an internal love of law and order; but the condition of things of which I have spoken may be regarded as an important means, under Providence, by which the soil which was designed to receive the truths of the New Church should be prepared for their reception.

This soil could not be prepared in an hour, or a day, or a year, or a century. Its preparation has been the great end in the Divine Mind through the countless ages which have passed; and to the consummation of this end all events have been made to conspire. Nor is it by those alone who live under our civil and religious institutions that greater freedom is enjoyed by reason of their existence; neither is it merely in consequence of the example which is here set, that a thirst and struggle for more freedom are to be observed elsewhere. There is a spiritual bond of union, by which the people of different nations are held together, so that any great change which takes place in any one part is felt throughout the whole. As the waters of the Atlantic fall upon our shores, the whole ocean is moved. It is not easy to imagine what would have been the condition of Europe at the present time, if this country had not been discovered and peopled. The whole civilized world can draw a longer breath, and breathe more freely, than before. Indeed, it has sometimes seemed to me that this nation was performing the office of the lungs for the rest of the world, and that the blood of the social man was purified and vitalized by being brought in contact with the free air of this

country. If any imagine that there is an air of vain-glory in speaking thus of one's own native land, let them remember, that, if we suppose this country in some sense and degree to be performing the function of the lungs of the social man, we must also suppose that other countries have their appropriate and peculiar functions, and that the great heart of this man beats elsewhere.

There is one other topic to which I wish to allude in connection with this subject; and that is, the condition of woman. The condition of woman, and the relation of the sexes to each other, at any period, are always a true index of the state of the church, and of the amount of freedom which exists. Where woman is a slave to man, man must be a slave to his lusts and passions, and thus to the Devil. We all know the condition of woman, and the relation of the sexes, under the Israelitish dispensation, when "Moses, because of the hardness of their hearts, suffered them to put away their wives." In the first Christian church, there has been a great advance on this subject; but great darkness has prevailed in regard to it. In the Catholic church, marriage has been held to be a sacrament; by which I understand, that some mysterious efficacy has been supposed to reside in the institution. Yet celibacy has been enjoined on the priesthood, and regarded as a more holy state than marriage. It has been known among Christians, that the Lord is in some way the Bridegroom, and the church the Bride, the Lamb's Wife: but this subject is declared by Paul to be a great mystery; and so it remained till the time of the last judgment. The character of Paul's teachings, when speaking in regard to marriage, leaves no room to doubt the truth of his concession, that he "spoke by permission, and not by commandment." The great darkness which has hitherto prevailed on this subject is sufficiently apparent from the fact, that no essential differ-

ence has been recognized between the male and female mind, and that no distinction of sex has been supposed to exist in the future state. But, in the New Church, the true relation of the Lord to the church, and the true relation of the husband to the wife, are revealed. This revelation could not be made to the first Christian church, because the Lord was not acknowledged in his Divine Humanity: for it is by him alone that the revelation is given; and it can be given only to those by whom he is received. By the acknowledgment, love, and worship of the Lord, the fountain of true conjugal love, which has been sealed up since the period of the early ages of the world, will again be opened, and true freedom will again be restored,—freedom to man, and freedom to woman; the freedom of pure, chaste love, which descends only from Him who is Love itself.

True spiritual freedom can be given only to those by whom the Lord is received and acknowledged in his Divine Humanity; and, as this acknowledgment is the distinguishing characteristic of the New Church, this freedom will be the prerogative of this church. The Lord laid down his life for the sheep. No man took it from him, but he laid it down freely of himself; and he is constantly giving to us the power to do likewise. If we would enter into his liberty, we must follow him in the regeneration. We must shun evils as sins against him, and look to him for the power to resist them. It is thus only that he can make us partakers of his own freedom,—that freedom which takes delight in doing good to others.

The bondage of the spiritual man to the natural, so far as the latter is not regenerated, is represented by the bondage of the Israelites to the Egyptians. Unless the heart of a person is purified from forbidden lusts and desires, the laws both of God and of man—both divine and human—are like the walls of a prison-house, which he would con-

stantly break through, were it not for a prudential regard to public opinion, and to his own reputation, interest, and safety. He may enjoy natural liberty, and see rationally the importance of leading a correct moral life; but he is under continual restraint, and is none the less a prisoner from the fact that he is his own keeper. His house is founded on the sand, and he may keep himself constantly employed in repairing the breaches which are made in its foundation by the current of his own affections. But so far as he suffers himself to be regenerated, and his will is brought into conformity with the divine will, his freedom is not merely natural, but spiritual. The whole man is free. The eternal and exhaustless fountain of love and freedom is opened; and they are given without limit, except it be his capacity for reception.

THE
INFLUENCE OF THE NEW JERUSALEM
ON EDUCATION.

BY J. YOUNG SCAMMON.

THE
INFLUENCE OF THE NEW JERUSALEM
ON EDUCATION.

To me has the programme assigned the subject of Education. It is one which has occupied very much of my thoughts, and in which I feel a very deep interest; yet one upon which I have very much to learn, and very little to communicate. I would greatly prefer to listen to others, whose superior age and learning in the church, better entitle them to teach; yet I have not felt free to decline to take a part in the exercises of this interesting occasion.

Education, as popularly understood in this Solifidian age and in this country, seems to relate mainly to the cultivation of the understanding. It could hardly be otherwise under the influence of a religion which teaches salvation by faith alone, or which worships the human intellect instead of the Divine Humanity.

Religion and education — the heart and the head — are regarded so far separate, that the cultivation of the one can be carried on independent of the other. The State provides for intellectual education, but ignores religious instruction, or the cultivation of the heart. Church and State are not only not united with us, but religious instruction and intellectual cultivation are so far separated as not to be both carried on under the same roof or the like auspices.

When education is popularly spoken of in this country, intellectual cultivation only is meant, — the dry husks of human knowledge.

We read upon the titlepage of our spelling-book, that "knowledge is power;" and our ambitious teachers, to stimulate our exertions in the mental field, and urge us on in the accumulation of knowledge, tell us how great this power will enable us to become; how intellectually rich it will make us; fitting us all for statesmen and presidents, captains and generals; leaving none so humble as to be suited only for the performance of *use* in a private station. Religion has been, for the most part, banished from our schools, lest sectarianism should creep in on its shoulders; and instead of the love of God and the neighbor, obedience to the commandments, and a desire for *use*, being the central points of attraction in our studies, their place has been usurped by the deadly miasma of a thirst for universal knowledge, and a lust for unbridled dominion.

We are taught as though the human mind was a great hollow reservoir, which needed only to be filled with dead men's brains to make it wise and powerful; as though education could confer upon us powers which we do not inherently possess: whereas, in truth, all that education can do for any man is to develop and cultivate the faculties and peculiarities of his individual mind. We seem, in this country, to be passing through the nebulous period. We read in our "Declaration of Independence," that all men are equal (as they are in accountability to God, and the right to exercise in freedom, and develop in use, all the powers with which they are endowed by their Maker); and we hence practically conclude that there are no differences between men but what are made by education. We carry this doctrine into our schools, and into our ecclesiastical and political institutions, until instability is written in let-

ters of strife upon the escutcheon of all our establishments.

The development of this sentiment produces the doctrine of rotation in office; bringing in its train a host of office-seekers and mendicant politicians, more numerous and destructive than the locusts of Egypt, and little less reckless and unprincipled than the wildest demon to which the "Reign of Terror" gave birth. It poisons all the avenues to official employment, and converts stations of trust and honor into dens of wolves. So long as we delude ourselves with the phantasy that all men are by nature intellectually equal, or delude the weak and ignorant by pretending to hold to this doctrine, although the political power of the nation may be diffused, the strength of manly integrity and true intellectual and moral freedom will be wanting.

I do not say, that, in the present condition of the world, frequent changes in our rulers may not be necessary; much less do I object aught against reasonably frequent elections. It may be, that, in the present state of the world, most men who aspire to or hold office are so corrupt and venal, that the safety of the State demands that the inexorable wheel of rotation should pass over their heads at frequent periods. But this cannot be a permanent state or condition. It must be only a temporary phase in our progress.

The history and experience of this country, so far from justifying the opinion that we are better governed, our rights and liberties more vigilantly watched and protected, and our interests better fostered and advanced, under the doctrine of rotation, than under the rule of permanence, in my opinion demonstrates the very reverse.

Those States in the Union that have brought forward their statesmen young, selected them on account of their apparent fitness for, and ability and disposition to discharge, the duties of political station, have been the best governed.

them have the liberty and rights of the citizen been most pure, and the public honor least tarnished. But, in those states where rotation in office has been most in the ascendant, instability, caprice, and a want of manly vigor, have proportionately impressed themselves upon the body politic.

It would be difficult to mention any single name in our country's long catalogue of politicians and statesmen, who have become either distinguished for their ability or renowned for their influence, whose wisdom has not been developed and matured by long experience, and arduous, continued public employment. Where the doctrine of rotation most prevails, mediocrity crowds out talent, and the demagogue usurps the seat of the statesman; while the State is a continued prey to new swarms of flies, whose greediness and rapacity keep pace with their numbers. The whole doctrine of rotation, as a principle, I utterly eschew. It is a violation of the order of the heavens, unphilosophical in theory, and destructive in practice. It is founded in a false view of human nature, and is developed in a spirit of agrarian rapacity. Conscious of its own weakness, it has never appealed to the tribunal of enlightened rational experience as developed in the every-day walks of life; yet it has there been tried, and condemned as a thief and a robber. It steals from the body politic, and robs talent, industry, experience, and faithfulness of their just reward. It assumes that offices are not established for the good of the public, or because the State has need of the service, but for the benefit of the employees; that the fruits of office are a gratuity, and should therefore be equally distributed; that official station is a great California gold-mine, in which all men have an equal right to participate as best they may. The correction of these false and pernicious views will only take place when we shall have learned the true character of the

human mind, and are willing to acknowledge it, — when men shall be properly educated in the light of revealed truth and true doctrine. “*The proper study of mankind is man* ;” and the true character of man is only to be learned in that church which worships the Divine Humanity, and to which is revealed the internal sense of the Word, and the nature of the life after death. In the revelations made to the New Church, we are taught that “the whole heaven resembles one man, and also is a divine spiritual man in the greatest form ; even in figure, therefore, heaven is distinguished into members and parts as a man ;” — that every person there has his or her appropriate function and use, and his or her delight is to be in it ; for it is only there that either happiness or use can be found.

It is a peculiar characteristic of the writings of the New Church, that they teach that there are employments in heaven, and that happiness there is dependent upon the use performed by its inhabitants. Hence every angel — and all angels were once men — is happy just in the degree that he or she is engaged in the performance of some use ; that no two individuals, angels or men, are precisely alike ; and hence each one has a *peculium* about him, which enables him to do something better than any other person, and hence to fill a peculiar place in the order and harmony of heaven, which no other person, however exalted or humble, can fill. The light of the New Jerusalem, as it descendeth from the Lord out of heaven, shines upon his church, and reveals to it the true laws by which the angels of heaven are governed, and to which the lives of men must be conformed, if they would become angels. As there is a certain general resemblance among all men in their persons, — in their physical forms and parts, — and all alike require food and clothing ; so in their general form and characteristics do all human minds resemble each other, and require to a certain extent

the same general development, by which their powers will be exhibited, however distinct and varied they may be formed. But, notwithstanding the general resemblance existing between all men, there are no two precisely alike. We differ from each other in our size, complexion, color of our eyes and hair; in the features of our faces; in our gait, strength, temperaments, and physical capabilities. These are vastly modified by cultivation or development; *but no amount of training can transform liliputian weakness into herculean strength.* Men differ not so much in their external appearance as in the qualities and capabilities of their minds. While, as was said before, there is a general resemblance between all men, there are infinite varieties and diversities. Every mind possesses something peculiar, which gives it an ability to do some things more perfectly, and hence *better*, than any other man; and his true education, as well as the happiness and perfection of the whole, requires that he should receive such training as will give the fullest development, and the most vigorous and efficient exercise, of his peculiar powers. That kind of training which will enable each man best to develop his capabilities, and concentrate them upon the performance of that use to which he is best fitted by the peculiarities of his mind, is the true and only real education. All else is perversion. The peculiar powers which distinguish each individual, in the countless variety of humanity, from all others, should be brought to bear on society in the duties best fitted to receive them. The highest degree of cultivation of which the mind of any one is capable, consists in the most perfect development of that peculiar organization which as really exists in infancy as in maturer years. The laws of development, or the unfolding of capabilities, are universal in all the kingdoms of nature; and when our lamp has been lighted at the Creator's altar, and the truth has thus been brought down to us by means

of it, we can truly look through nature, up, through all the degrees and gradations of creation, to nature's God, and learn that he and the God of revelation are truly ONE. We learn in natural science that the seed which is sown in the ground possesses in miniature (undeveloped) the trunk, branches, leaves, and fruit of the future tree. So it is with the human mind. All that can be brought out or possessed in manhood must exist in miniature in infancy; and the most that can possibly be done in intellectual improvement is to afford facilities by which its powers may be as wisely, gently, and orderly brought forth as is the tree from the seed. We can no more add one cubit to our intellectual than to our physical stature, though we may dwarf and pervert both, by attempts at forced cultivation. All adventitious or assumed powers should be discarded. We should seek to be what we are, not what we are not. The ash cannot become the oak, and bear acorns, although it is a tree as well as the latter. "There can be but one Homer, one Michael Angelo, though men are millions." Each individual has his appropriate place and sphere, and his own use and happiness are best promoted when he is most truly in it. When he steps out of it, the whole body politic is wounded, pained, and enfeebled; as is every nerve, muscle, fibre, and member of the human body, when a bone is dislocated. Society is human. It must be organized in the human form. Every individual should take his place in the great human body, and perform his functions and develop his powers in their appropriate place: then will all move on harmoniously, because in obedience to divine order.

Let each man, then, seek an employment for the mind, in which all its energies may be warmed into existence, and every intellectual fibre brought into activity. But let each give the central position to that faculty or quality of his mind which indicates the bent of his peculiar genius; and,

obedient to its behests, will he be led so to concentrate his powers as to develop his utmost capabilities, and render himself the most truly human, as he is led by the Divine Providence to his true calling or employment in life. The life of man in this world is too brief, his capabilities are too limited, to aspire to universal knowledge. Our energies should be devoted to those studies for which we have a mental affinity, — to those branches or pursuits which are best suited to our genius; contenting ourselves with a common-sense or recreative acquaintance with other subjects. If we attempt more, we shall only diminish our strength, and lessen our usefulness. The results of our efforts will be as vain as was the attempt of the men of old to reach heaven by the Tower of Babel. Our language will be confounded, and we shall become wanderers and vagabonds upon the mental earth. In the degree that civilization progresses, and we become truly humanized, will the number and variety of employments increase. Each succeeding step in our onward march presents new and peculiar uses, and requires a new class of operatives. In the degree that society advances, do the simpleness and individuality of duties and employments become manifest.

Among savage or uncivilized nations, the wants of men are few, and each individual supplies most of his own demands; but, in a highly civilized community, the labors of man are mostly to supply the wants of others, and his daily demands are furnished by a thousand different hands. In proportion as our labors or studies are devoted to an individual use are the perfection and ability with which we are enabled to discharge its duties; and he is the *most perfect man* who most religiously and perseveringly concentrates his mental rays to one focus. Not that we are not all to make each of the kingdoms of nature, and all the branches of knowledge and science, contribute to the filling of our

respective positions, and the performance of our several duties. We should make all within our legitimate power contribute ; but all our acquisitions should be subordinate to our peculiar profession or business, that we may exalt, extend, and develop its usefulness.

The duty which any citizen owes to society or the State, he can best discharge through his own appropriate profession or employment. Each should feel that his profession is his *home*,—the peculiar sphere of his usefulness. We should look upon our professions as high and holy uses, and seek to rise above the mere drudgery required in the performance of what is termed their practical part, into the higher and purer regions of philosophic inquiry and investigation, where the imagination, guided and controlled by true doctrine, can have free play, and the spiritual be so unfolded, refreshed, and expanded, as to elevate our daily duties, and reform their perversions or abuses. No man discharges his duty to his profession or employment, *who has not endeavored so to cultivate and improve it as to leave his impress upon its eternal progress*. Our minds should be like the angels seen by Jacob in his dream. They should *ascend* the ladder to learn wisdom, and *descend* to reduce it to practice. The importance of concentrating the studies of intellectual men can hardly be too strongly urged. I am persuaded that a variety and multiplicity of intellectual labors produce great mental disquietude. The continued strife for place, and ambition for mere distinction, which the popular doctrines produce, cause the American people to live in a whirl of mental excitement, and leave the mind no leisure for recreation or repose.

It is a reproach which the despotisms of Europe cast upon America, that ours is the land of insanity and unrest. Is there not reason to fear there is too much truth in this charge ?

It is well known that undue intellectual cultivation, and powerful mental excitement, have a tremendous effect in producing that most appalling and deplorable of diseases,—the aberration of the human intellect; and one which is said, upon competent authority, to prevail to a greater extent in this country than in any other, and one which is increasing with fearful rapidity. For instance, it is stated, that, in the State of New York, the ratio of the increase of insanity has exceeded that of population by sixty per cent for twenty-five years preceding 1856. Thus, while in 1835 there was one lunatic to every 2,248 of inhabitants, in 1850 there was one to every 1,028. A recent reliable author says, “We find that insanity prevails most in those countries where people enjoy civil and religious freedom,—where every person has liberty to engage in the strife for the highest honors and stations in society.”—“There is little insanity in those countries where the government is despotic. The inhabitants of such countries possess but little mental activity compared with those who live in a republic, or under a representative government.” Heresies are said to be ever attendant upon the true church. That which is most powerful for good, becomes, when perverted, the most deadly in its destructiveness. It is not the fault of our institutions—of a free government and a free church, of the universal and uninterrupted avenues to wealth and station—that we are too incessantly excited, but of certain false notions and maxims that have crept into our theories,—perversions of the great principles of liberty and genuine equality.

All progress is accompanied by its peculiar dangers. Those attending the invention and use of gunpowder, fire-arms, and the steam-engine, are no more real than those which attend our rapid acquisitions, or beset our intellectual and moral elevation. Every step we take, be it in mate-

rial progress, or upon the ladder of learning, or in mental cultivation, develops new and peculiar hazards. The dangers to be apprehended to our institutions are not those which may come from abroad, but the evils which may spring up at home through a perversion of our principles and an abuse of our advantages. Because we are all men, we are not all capable of following the same employments or occupying the same positions. Each of us has his appropriate sphere and his appropriate use; and, when one gets out of his place, he causes disorder and suffering in the great body of humanity, as does a diseased member in the human body. The hand can never become the heart, nor the foot the brain: no more can any amount of intellectual cultivation fit a man for a place in society, or render him happy or useful there, to which he has not been appointed by his Maker. His happiness and his use are in his place. The sooner we leave off teaching our children that knowledge is power, and place happiness,—whether we talk about presidents and statesmen; merchants, lawyers, and doctors; artisans, professors, or ministers, or the highest seats in heaven,—the better. The ambition of each man should be to be himself, and not another; and so to educate his child as to develop those powers with which his Maker has endowed him for use, not for perversion. We are taught in the writings of the herald of the New Jerusalem, that the kingdom of heaven is a kingdom of uses, in which every one is employed in his own place, discharging his own duty; and that the delight of each inhabitant of that blissful region consists in the performance of his own appropriate and peculiar use there. Sound reason would seem to accord with this theory. We know, that as nations advance in civilization and refinement, so do the number, variety, and individuality of employments increase; and that society is the most perfect, where the occupation of each is the most

distinct. There production is the greatest, and beauty and delight pre-eminent.

In this country we have no time for simple, genial amusements and recreations, because we must all know so much, — because we all undertake too much, — because we try to accumulate too avariciously, whether our desires be mental or pecuniary. We have too many irons in the fire; and, if *they* do not get burned, *we* do. The American republic is a great and free nation. Its people are distinguished for their prosperity, and freedom from pecuniary want, — for the general diffusion of knowledge among them; but they are an anxious, careworn generation. In our thirst for power and place, we forget rational enjoyment. In our intellectual cultivation and acquirements, we forget simple and genial recreations and amusements. They are a necessity of life, a demand of our nature, which cannot be neglected with impunity. Without them, happiness is unattainable. They are as necessary to true joy as melody is to music. They have always existed, and marked in their character the condition of nations. They flow from a universal faculty in man, and are as important to be exercised as that which impels us to devotion. None of our faculties can be neglected without injury to all others, although each must be educated and developed in subordination to the peculiar genius of each man. It has been said that the Puritan banished amusements from home and the church; and, having no other abode, they wandered to the alehouse. If we would reclaim them, we must not only invite them to return, but welcome them back with music and dancing.

Intellectual excitement begets physical; and not unfrequently is the dissipated and disorderly life of our intellectual young men owing to undue mental excitement. It is easy to point out the errors of others, and to comment upon them. It is not difficult to make a general confession of

sins; but to apply that confession to ourselves individually, and to particular acts, is always wounding to our self-esteem, and mortifying to our vanity. The light which has been vouchsafed to the New Church, by the brightness of its shining reveals the hideous deformity of the present condition of the world. It shows that its maxims of education and of life are not in accordance with the laws of heaven or divine order. To us, who have been permitted to see the light of the New Jerusalem, should the language of the Divine Word come in resistless power: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The present generation of men have been educated in a false religion; they have drunk from a polluted fountain; they are filled with the maxims of a perverted church and a false civilization. Of them little can be expected, except in the work of vastation. But, by this work of vastation, falses are being removed, and the ground prepared for the truths of the New Church. The rising generation will grow up in recklessness and profanity, unless cared for by the New Church. The irrational doctrines of a falsified church possess little power to restrain men from the commission of crime, or to influence the young. Our schools, even those which are nominally under religious influences, have little vital power over the young; and they are growing up in indifference, or contempt of religion. It is only the New Church that can provide for their wants; and, it seems to me, only in distinctively New-Church schools can this provision be adequately made. The truths of the New Church are truths continuous from the Lord; and when they are brought down into the rational and scientific plane of the mind, and there presented to the ingenuous mind of youth in the power of their own crystal simplicity, they cannot fail to bear witness of themselves, because their "witness is true." The establish-

ment of New-Church schools is a great work, and one, in my opinion, indispensable to the church and the world. It is one of vast difficulty. The whole literature of the world is so permeated by a false philosophy, the offspring of a perverted church, that the task is more than herculean. Yet it cannot be omitted, though difficulties beset us on every side. Let us not be discouraged, though our efforts appear feeble, and our steps tottering. It was only by little and little that the Hittites and Hivites were cast out of the land of Canaan. Let us, in this second century of the New Jerusalem, not fail to remember that "He that sat upon the throne said, Behold, I make all things new;" and let us, while we respect the freedom and rationality of all men, so ultimate the truths revealed to us, that the new wine will "be put into new bottles," and all will be preserved.

THE
INFLUENCE OF THE NEW JERUSALEM
ON LITERATURE.

BY N. F. CABELL.

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It is now one hundred years since it was announced that the minds of men in general would thenceforth be in a state of freedom such as they had never enjoyed at any time since the dawn of history. This was foretold by one who did not pretend to be a prophet, but who professed to have witnessed the initiation of causes that must certainly induce such a state, which, in its turn, would be followed by manifold and momentous consequences. Let us suppose for a moment that this was verily so: what might we naturally infer as some of the most obvious of those consequences?

But, first, let us figure to ourselves, as at that day, some man of the people, say of the middle class;—one not so much stunned by poverty, or enervated by the vices of the age, as to be insensible to the condition of his fellow-men, or unconscious of their capacities and wants, nor yet so giddy from prosperity as to be indifferent to either. Let us suppose that such an one should pause to look around him, consider the past and present state of the world, and particularly of his less fortunate brethren: were he to give utterance to his inmost thoughts, the form might not be very different from the following:—

“ It sickens the heart to contemplate the condition of society as it now is, and all the evils and oppressions that are done under the sun, — the pride and selfishness of the rich ; the poor sunk in ignorance, and too generally in vice ; the waste of unnecessary war, and peace without the blessings that should attend it ; sectarian bitterness, that once contended for modes of faith, merged in a general indifference ; and a consequent corruption pervading all ranks. What do the masses, — bound down, as they virtually are, to a single spot, — what can they, know of other parts of this spacious earth, given for the habitation and support of the great family of man ? and how few of its advantages do they enjoy ! What have they learned of the laws of nature ? What do they know of themselves, — their own powers and capacities ?

“ We have a sacred book, that purports to come from the Source of truth, — a revelation of the character and will of the Most High. Has it been understood ? If so, what mean these various and discordant voices ? And, if its true meaning has been known and declared by those to whose charge it was committed, could men have become thus indifferent to its contents ? May it not be that the many have been kept in ignorance, or purposely led astray ? The wisest, indeed, when closely questioned, will confess, that, of many things, they know but little ; but much of that little has been intercepted from those below them. Most clear it is, that these have been ill governed and guided in time past ; and governments seem still insensible to their true mission ; nay, the world of letters itself has partaken of the general infection. What do we see even here but sciolism in science, and tame mediocrity in literature ? or, where it is otherwise, taste perverted ; the poet profaning his God-given strength ; and wit and genius prostituted to the flattery of the great, or suborned for the maintenance of the most crying abuses ?

“And is it to be ever thus? Can nothing be done to rebuke the oppressions or lighten the burdens of the toiling millions? Can none among the more happily born be found to stand their friends? It may be, that, heretofore, those who would willingly have assisted knew not how; or, if able, were not permitted.

“But now we *feel* that a change has come over us. Hope springs anew within; and something may yet be done for struggling humanity. Well, since those who might and should come to the rescue will not, we must endeavor, with the blessing of Heaven, to help ourselves. Ay; and those who know not how to rebuild may be useful in pulling down and removing that which should no longer obstruct. They who feel a common want should unite their efforts. In union there is strength: in association there is power; and there is surely a method of making that power to be felt. The LIBERTY we feel anew must be the grand lever for overthrowing this vast fabric of error and abuse; and a steady persistence in its use may lead to comprehensive remedies for all our ills. Our steps, at first, will no doubt be halting; but, as the light continues to fall on our path, we shall move on with a firmer pace.”

If in this he but gave utterance to thoughts common to many minds, — thoughts that would soon begin to manifest themselves in action, — action that must prove contagious, inasmuch as it would proceed from motives and causes that would never intermit, — it could not be long ere a change would appear on the face of society.

Such a change might not, at first, be hailed as improvement; since, from such a state, things would never be better in appearance until they had become worse. But let us suppose that such an one was permitted to revisit the earth after the lapse of a century: he would not be insensible to the general progress.

The activity of the present age in all pursuits, whether industrial or mental, is matter of common remark ; and it is as significant as proverbial. Whatever the rigid or desponding conservative may say, we all feel that we live in a new era ; and, farther, that the changes we witness betoken a transition state, as if themselves were but heralds of others, it may be, yet greater. Where is the man, who has a tolerable acquaintance with the past, or who has been a thoughtful observer of the present, but must perceive it ?

In the development of science, and the application of its principles to the useful arts, this is sufficiently manifest. That the common rights of humanity have been more generally recognized, is evinced by the wide-spread, contagious, oft-recurring revolutions in government, whether violent or peaceable, which have marked the age ; and all of which have been hazarded for their recovery. That governments calling themselves " paternal " have, by a more diligent and faithful attention to their duty, sought to better the condition of their subjects in a material aspect, would argue a tacit acknowledgment of those rights, however the practical assertion of them by the people themselves may at present be kept down by the strong hand. That men think more freely now than of yore on the great questions of philosophy and religion, and that governments from which we should have little expected such liberality have allowed the free utterance of the results of such thought, you will also have heard from others who have preceded me. We would now inquire, whether the fruits of mental effort in the great department of GENERAL LITERATURE show no analogous changes for the better during the same interval.

This is a wide, wide field ; and, in the time allotted to us, we can take but a rapid glance at some of its more salient points, in the hope that the bare indication may lead to

closer observation, that shall not only verify our conclusions, but lead to others for yourselves.

Is it asked, What do we include under this rather vague term? While we offer no definition that shall be at once precise and adequate, its more marked divisions are plain to common apprehension. Sufficient it is for our present purpose to say, that, by "literature," we understand the flower and quintessence of all thought; and not that which ministers to recreation or amusement alone, but the art of adorning the useful and didactic, and presenting them in their most attractive lights; less formal and restricted than science or philosophy, but not utterly lawless; having a method, but concealing it; not desultory or rhapsodical, but spontaneously graceful. Its received forms are various, though flexible; have been recognized for ages; and may yet receive farther modifications and additions. Science, philosophy, sectarian theology, political speculation, are generally addressed to classes and parties; but literature, to the great reading public at large.

Have there, then, been any manifest improvements in this field during the century that is about to leave us? This, though more doubtful in certain aspects, may be safely answered in the affirmative. The literature of the civilized, which is but another name for the Christian, world, has improved, both in abundance and quality. Many departments have been enriched, and the character of all sensibly enhanced. Much that was formerly vague and shallow, uncertain or conjectural, now shows more correctness and depth. A wider range has been given to inquiry; and a tempered boldness of investigation has led to ideas, numerous, novel, and striking, often where there has been no wanton departure from received opinions. So copious indeed has been the variety of new and beautiful thoughts on almost every possible subject of human speculation, that

verily it would seem as if new foundations had been dug up in the human soul, and veins of mental wealth, fresh and inexhaustible, had been laid bare. It has improved in purity, and is more observant of decorum. Its matter, apart from its form, may not be always such as we could wish. The principles set forth may be more or less adulterated, and the conclusions reached may exceed or fall short of the truth; but the parent or preceptor who would provide for the mental appetite of his family or pupils may now readily select, from the variety before him, such as may contribute to their growth or nourishment, without danger of casual contamination from that license of phrase which formerly and often degraded both the man of genius and his subject.

In another sense, also, it may be said, that the manner of our modern writers exhibits a sensible advance on that of their predecessors. A style at once pure and happy is now far more generally prevalent. Order, simplicity, perspicuity, correctness, condensation, are attained without sacrificing novelty of expression, or variety and force of thought. The Greeks and Romans are still our models in this respect. As their lights were the first to rebuke the darkness and barbarism of modern Europe, so do they continue our masters in so essential a part of early discipline. But, although we accept them as the hierophants who initiate us into the mysteries of learning, we leave them long before we reach the inner shrine.

It is certainly in the order of Providence, that one nation, more advanced in whatever direction, should become the instructor of others; and accordingly we see, now more than ever, the *chef d'œuvres* of one language become the property of all others, either by direct translation, or by transfusion in other forms.

Cosmopolitism, however, if not quite so absurd in litera-

ture as it is in politics, can now be attained by but few, and these the world's great masters in the region of mind. Nor, if generally attainable, were this a worthy object of ambition. Each nation, it is now more clearly seen, should have, and assiduously cultivate, a literature of its own; and this again is not a scion to be ingrafted on any stock, but must grow out of the distinctive national character. Each nation must rear its own authors, as its guides and models in all liberal culture, who, as better knowing the peculiar wants and genius of their own people, can the better respond to its calls. Nor should this impair, but rather strengthen, that general sentiment of brotherhood which unites the confederated republic of letters; seeing that such division of labor, here as elsewhere, but adds to the general wealth. That something, that much, has been done in accordance with this tacit arrangement, we may freely acknowledge; yet is our modern literature still progressive. Unsatisfied with its present position, it aspires to something beyond.

Were we to speak of the present wide diffusion of literature, we should but advert to that which is commonly regarded as a special mark of the age. The mechanical improvements of the press; the abundance and cheapness of the material on which it operates; the same facility of intercourse which has extended commerce, and brought to every city the products of every clime, — have, without doubt, contributed to the multiplication of readers. But it would have remained an impossibility, had not a wider basis been previously laid in the greater diffusion of education. That men, conscious of their freedom, and confident of their power, should endeavor the supply of wants to which they were so sensibly alive, collecting all known appliances and means to this end, was but natural. Accordingly, we find that schools, colleges, and universities have been multiplied

beyond all precedent, especially in our own country; and ancient foundations, here and elsewhere, have been enlarged, and more liberally endowed. These were the initial steps: the rest have followed in due order.

Libraries numberless, public and private, have been collected, and are ever enlarging; but their contents, where not utterly worthless or injurious, are of various value,—a little truth being often mixed with much error. As life is short, and has other duties for those who move in its active spheres, who shall guide them in the choice of their mental food? Rather, where are the pilots to steer them through this immense and perilous ocean? Here, surely, were need of some great representative man,—“a being of large discourse, looking before and after,”—such as was vouchsafed to the seventeenth century. Then it was that Lord Bacon, in his marvellous work, the “Advancement of Learning,” as from an elevated stand, surveyed the long tract of mind through which the race had travelled before him, noted their then position, and mapped out, as he supposed, a more direct road for the remainder of the way; thus taking, as it were, an inventory of all the knowledge which had then been acquired, and presenting the true method for its indefinite increase. Many similar works have since been compiled, but rather special than comprehensive. From these numerous surveys of particular fields, however, a *coup d’œil* of the whole may be obtained, and thence be gathered the means of comparison and judgment.

From such a survey, it would appear that evident advances have been made in many directions, while other regions have been neglected, or but partially cultivated: so that, although much remains to be done, something has been accomplished; and while reason, experience, and a high utility, are retained as the tests of excellence, we may cherish the hope of yet more rapid advances in the future.

As those who had been so long and so grossly deceived had now determined to exercise the right of judging for themselves, a farther and necessary consequence of the process has been, that the judgment of contemporaries as to the merit of individuals, acquiesced in by a timid tradition, has in many cases been greatly modified, or wholly reversed. Factitious reputations have been scouted, or permitted to die. Old idols have been driven from their shrines. The statues of usurpers have been hurled from their pedestals; while the true heroes and sages have been fixed more firmly in their position, and have received new and increased homage from a discriminating posterity. The works of many writers, once highly lauded, are now among "the reading that is never read." Others, the darling products of their authors, and on which they fondly relied as their strongest titles to future remembrance, from a fatal alliance with error, are now assigned to a lower position, or are rapidly fading from view. It was also at length discovered, that many important truths had long been known to individuals, which did not obtain general acceptance, — were ridiculed and proscribed rather. Of such the surviving works were not wholly discarded, but carefully "excerpted," and the jewels raked from the mass of worthless *débris* in which they had lain unrecognized. Thoughts suggested in happier moments have thus been rescued from oblivion, and sent forth anew on their high errand; as long-buried seeds, when brought to light again, become germinant and productive. Systems, false as such, have often ingredients of value. The worst has something true, or it would never have been openly received. If these have been separated, and made to serve as materials for some new and fairer fabric, may we not rejoice that what was gathered and prepared with conscientious toil has at length been utilized, albeit in a way those laborers knew not of?

As a farther consequence of this habitual appeal to public opinion, — that tribunal once thought so mysterious or unimportant, but whose existence and power no one now doubts, — there has grown up a literature strictly popular. Formerly, the different ranks of society were more clearly separated and defined: now, a common language has brought each one better acquainted with the thoughts and feelings of all the others. The age is not long past, when the man of letters must consult the taste and seek the patronage of the great and noble, if he would secure a passport to fame, and a solid recompense for his toils. The public is now both judge and patron of merit; and the ever-widening circle of auditors, where the competitors for favor are so numerous, should stimulate the candidate to increased effort, especially when his reward is in proportion to his success in winning their suffrage.

We say not that a literature thus created and nourished will certainly be of the highest order of merit or vitality. As in the past, so for ages to come, the conscientious scribe, who delves in deep and hidden mines of thought, when he brings forth his treasures new and old, must content himself with "the fit audience, though few." We are not of those who believe that "the voice of the people is" necessarily "the voice of God." Too often do they accept any utterance which may flatter their present tendencies, or confirm their foregone conclusions. But as they had but too much reason to distrust the *dicta* of those, their former guardians and proxies in higher matters, so here also would they be their own judges. Certainly they have no motive to deceive themselves perpetually, as they must be the principal sufferers from a persistence in error. And, seeing no present remedy, we acquiesce in this, sustained by the hope, that as the effect often becomes a cause, and as the appetite grows by that it feeds on; so by gradations, however slow, must

this potent tribunal grow more enlightened in the habitual exercise of its function.

We, who acknowledge a standard of taste as well as of morals, know indeed, that, all along, there has been a more direct road to this goal. He who has attained to truth in its higher degrees is thereby the better fitted to recognize the fair, the becoming, the agreeable, in that which is lower. Strange indeed it were, if those, who have trusted rather to a happy instinct for their preservation, should as yet be able, in the multitude of discordant voices, to distinguish that of their true guide. But how shall they know, until they are prepared to follow it? Men cannot be compelled to think justly, to judge rightly, and to apportion the fitting awards to mental effort, any more than they can be forced to yield obedience to a higher law. And as the judgments of the understanding are often warped or colored by the sentiments of the heart, the progress in this as in other paths must needs be gradual.

And by analogy we conclude, that, for the many, it is even better thus. As a degenerate world cannot be reformed at once or by compulsion; as a nation which has lapsed from its integrity can only be led to retrace its steps after it shall have tasted the bitter fruit of its doings: so, by permission of the same Providence, may they be left to the indulgence of their fond FANCIES, if peradventure, by trial and disappointment, they may at length be willing to hearken to the calls of wisdom.

And are we not warranted in this belief by what has actually happened, and, as it were, under our own eyes? Let us approach our subject more nearly, and contemplate for a moment the various and shifting phases which the literature of the past century has exhibited. Passing over, for the present, the nascent and growing literature of our own country, — whose shape and material have been determined

in a great measure by the peculiarities of our situation, history, character, and institutions, though too often taking its hue from the modes, that, for the time, might have currency abroad,—let us bestow a glance on that of the leading nations of Europe during the same period. What variety of schools and succession of *manias* have not been witnessed! what recall of ideas once popular, but which had served their turn, and passed away! old systems revived, and new ones originated,—all, for a time, presenting their claims to public notice, to be again dismissed in favor of the coming novelty.

In theology, have we not seen men claiming the largest liberty of interpretation, baptizing the offspring of their self-derived intelligence by the fair name of Rationalism; and when, in the hour of need, that was found wanting, looking for help to every quarter except the right one, and not a few returning at length under the hated yoke of Infallibility from which their fathers had revolted? In philosophy, all systems, from the grossest Materialism to the highest Platonism, and something more,—even Transcendental,—have passed in review, and had their ardent votaries. In ethics, every shade of opinion between those of the avowed Egoist or plausible Utilitarian, and that of the self-sufficient doctors of the Stoic fur, has also its patrons. In political and social life, meanwhile, those in place and power and recognized position, of course, have been content with the progress already made, and willing to arrest all further innovation.

And all other writing has been influenced by the ideas or schools that for the time were in the ascendant in those higher regions of thought. Spanish grandiloquence and romance, once so prevalent, had ere this well-nigh disappeared from all other lands, perhaps never to return: but in lieu thereof have arisen in England the opposite schools

of sentimentalism and frivolity; new appeals to pity and terror by novelist and dramatist; and Lake and Satanic Schools of Poetry. There have been Gallo-manias in England, and Anglo-manias in France. Among the Germans,—as became the nation that aspires to do the thinking for all others,—there have been all these and many other species of mannerism; a Greco-mania, Gallo-mania, Anglo-mania, and, since the British conquests in the East, a mania for Orientalism; a “storm and pressure” period, classic and romantic schools, a revival of mediævalism in all practicable forms; and, again, a mixture of all styles of thought and expression; all of which successive modes are so many outward tokens of the unrest and tumult within, which has at length subsided into a temporary calm. But, beneath them all, it was not difficult to perceive that the German was a German still. We must own our obligations to the unwearied industry which has collected from whatever quarter all that mere learning could find, pertaining to whatever subject, to be used by heads somewhat differently constituted from their own; and, as evidence that the world is not ungrateful, we have seen everywhere a Germano-mania, now happily beginning somewhat to abate. The ill-disguised Pantheism of their various schools, and of their imitators in other lands, is in truth a shallow system: but, and because it is turbid a little below the surface, it has an appearance of profundity; and hence its attraction, as well as power of temporary mischief.

Let it not be supposed, however, that we have adverted to these revolutions of opinion or taste in the spirit of reproach alone. Many of them were harmless or agreeable, nay, useful, in their day, as being exponents of that which many felt, but which it was given to the few to express; and if they failed in laying bare the distemperature of the times, neither penetrating to its real causes nor furnishing an

adequate remedy, they may have been, therefore, the better suited to the states of those to whom they were addressed : for it is also the order of Providence, that the actual leaders of the public mind should never travel too far ahead of those who follow. Some of these phenomena, we can well imagine, when announced to those who have gone to a higher sphere, in reply to the oft-repeated question, "What news from earth?" may have excited a smile ; and others, their wonder or regret. But they are all so many proofs that the nations of highest culture felt their want of something, they knew not precisely what ; and, as these various sources have now been taxed to exhaustion without yielding what they sought, they must henceforth look elsewhere for the completion of their desires. In this negative sense, they were parts of a great and necessary preliminary work, and thus worthy to be associated with results of higher significance which now claim our attention ; for we are not without encouragement, when we contemplate the positive acquisitions and supplies of real wants which have been gained by the steady and well-directed labors of many minds. Without attempting a detail which our limits will not permit, we cannot refrain from all mention of particulars which may justify our belief.

Of classical lore, — that which was once more exclusively honored with the title of *Belles-Lettres*, — the fair Humanities, — we may say, that, while our philologists are not less profound than those who illustrated the revival of learning, our knowledge of the outward life of the ancients is far more complete, and sympathy with their true spirit and meaning more general and intense, than ever before.

The very histories of the classic lands now come to us in altered garb. So distorted were the views of men and events reflected by the old mirrors, that these must be replaced by others wholly new. Errors great, numerous, and the more

deep-seated that they have been the silent growth of ages, have fallen before the scythe of modern criticism; fallacies of equal prescription, and as imposing as they were dangerous, might no longer escape the sagacity that had been sharpened by the terrible experience of our time; and fresh harvests of truth have risen from the deeper tith of soils presumed to be exhausted; and Dorian and Ionian, Italy and Carthage, have more than once found their parallels in modern times. Who now would appeal for the early story of Rome to any authority higher or more ancient than that of Niebuhr or Arnold? And, trustingly as we were wont to accompany our old friend Anacharsis on his "Travels," we must now commit ourselves to the surer guidance of a Thirlwall or a Grote.

Indeed, were it not distinguished for so much else, this might not inaptly be termed the Age of Historians. It having come to be suspected that praise or blame in the past had not always been distributed with an equal hand, exploits or grandeur or excellence of mere traditionary fame must be subjected to new arbiters and a more rigid test; and these were the apparitors to summon the agents before that tribunal from which nothing may now escape. The unwearied zeal with which their peculiar and oft-times irksome labors have been prosecuted, and their more conscientious and judicious use of materials gathered from sources old and new, excite our special wonder. History now also concerns herself more with that which once was lightly touched, if not thought wholly beneath her dignity, — the progress of society and manners, of arts and learning, — and not solely with feats of arms, the enlargement or contraction of empire, and changes of dynasty or government. And as her narratives are the essence of many biographies, and a distillation of the annals of many provinces, without which the former could not be written; so is this also the age of memoirs and

monographs, of chronicles republished, of documents recovered from dust and worms, and interchanged in multiplied copies by the comity of nations, or otherwise dispersed through many lands and libraries, so as to place them beyond the reach of ordinary contingency.

Then, have we particularly noted the *time* at which Gibbon and Robertson and Hume first gave to the world their great works, — those monuments of labor and research and political wisdom which have made them the instructors of nations? More recently, in the hands of a Thierry or Michelet, the pen becomes the wand of an enchanter, and history a panoramic series of moving pictures; and who of us has not felt the spell of a Macaulay stronger than the fascination of romance?

If we turn our eyes to America, it seems not unbefitting that the highest name in our literature should be associated, first with that of him who revealed the New World to the Old, and now of him who inaugurated the New in its independent career. An Irving has not unworthily been followed by a Prescott, who also, having first paid his tribute to the land which had the sagacity or good fortune to appropriate so large a part of the great treasure-trove, has brought into clearer view the effects of their conquest and rule. If his pages are blackened with the record of cruelty and injustice staining the honor of chivalry and meeting a righteous retribution, in those of a Bancroft and a Tucker we are cheered with far other and nobler efforts, crowned with a success of which we need not be ashamed. And, that the fruits of these and similar labors may be more directly available, there have not been wanting those who applied themselves immediately to the *philosophy* of history, deducing therefrom its lessons of moral and political wisdom, and concentrating its light on questions of economical and social science.

At no preceding time have the efforts to ascertain and fix

the genuine *text* of our sacred books been more strenuous or patient; never before, so lavish resources of critical learning brought to the illustration of their literal sense. But theology itself has of late taken an historical form. The dogmas, the acts, the monuments, of ascendant churches, are duly chronicled. So also have the relics of ancient heresies been gathered up; the slightest traces of their peculiar sentiments, and modes of vindicating them, are eagerly sought; and, where a spirit of candor has been the guide, some of these are found to be not quite so absurd or monstrous after all. Who now starts back in terror from those ancient bugbears, "Gnostic," "Sabellian," "Mystic"? Their general view may have been clouded; but, in certain directions, they saw as far, nay, farther, than those who put them to the ban. And this will yet be made more fully to appear, when the history of the Christian church shall have been written anew, in the light of a just philosophy, and a doctrine that is true.

And why this tendency now more than of yore, if the sentiment of curiosity is ever living and active in the intelligent? The past, we know, cannot be obliterated, but ever lives in its effects on the present. And this continual effort to bring us in *rapport* with former ages is not without its other uses. We must understand their modes of thought and feeling, if we would retain our sympathy with those who lag behind, or influence them for good, and quicken their steps. And, again: may it not be that He who never *breaks*, but bends, our free will to good, should permit those who have fondly believed in the past or the distant, as having once exhibited their Utopias, to have a nearer and more accurate view of the *mirages* which vanish at their approach?

The progress of the sciences, exact and physical, and of philosophy, have also been related; so that he who now

seeks to extend the boundaries of knowledge in any particular direction may learn what has been done in the same kind by others before him. We have likewise our histories of literature itself,—not that alone of the old monopolizing classics, but of modern nations most advanced. While a Schlegel has essayed to take its entire horizon within his scope and for all eras, and a Hallam has contemplated that of modern Europe for shorter periods, a Sismondi has limited his survey to the south of that continent. Then a Tiraboschi and Ginguené have made us more minutely acquainted with that of Italy; a Villemain and others, with the writers of France; a Menzel and his compeers have discoursed of the manifold fruits of authorship in Fatherland; and our own Ticknor has done that for Spain which she was too indolent or apathetic to do for herself. No single individual seems as yet to have taken as his domain the various literature of the British Isles, but many have conspired to effect what were perhaps beyond the powers of one; and, in America, the narrative has been carried on in even pace with the production.

Nor has the antiquarian spirit spent its force in their repeated essays; for where is the department into which it has not extended its research? The mythology of Greece, in outward form so passing fair, and so full of peril to the superficial, it now appears, has ever carried within its questionable exterior a moral significance, richer and deeper far than Poetaster or Platonist or Hierophant ever dreamed. The mystery of Druidism has at length been revealed. The Edda of the farthest North is no longer a sealed book; and the source of that dauntless valor, which, in its career of conquest, made the circuit of Europe, breaking up the decayed civilizations of the world's old masters, and preparing for the new, may now be seen by all. As, on the one hand, the zeal of innovators would seem to respect no person

and nothing that is old or established ; so are there conservatives who would accord to these more than discriminating justice would say was their due. What mean these Camden and Parker societies ? — these “ boards ” of the various religious denominations, and similar institutions for revising and re-issuing the works of their ancient worthies in a new and more becoming dress ? We cannot believe that this is simply the dictate of gratitude, or a liberal curiosity. Those who are dissatisfied with the present, and, dreading novelty, are unwilling to look beyond, must needs delight in retrospection.

But the distant as well as the past, and both in one, have been subjected to modern eyes ; nay, the long-buried or hidden have been exhumed, and all for our benefit. The ruins of Pestum were disclosed, a glimpse of Pompeii had been obtained, and Herculaneum had been penetrated, a little before the era of which we speak ; but it was as if to prepare that era to reconstruct more perfectly from these fossil remains the ancient civilization. More recently, the tombs of Etruria have been unsealed ; the catacombs of Rome have been threaded ; the isles and continent of Greece and Ionia have been trod anew by the feet of pilgrims ; and Baalbec and Tadmor have uttered their voices, so eloquent of the past ; and Petra, the mysterious city of the rocks, has been successfully invaded ; and all have yielded their tribute to the fabric. Farther yet, the localities, and — thanks to the spirit of Christian missions, as well as that of commerce and conquest — the religions of the old Orient, with their attendant literatures, are all brought more exactly within our ken ; so that Arabia, Persia, India, Birmah, China, and Japan, have now but little more to tell. The discovery of the Sanscrit and Magian remains are in themselves subjects of gratulation ; but a new significance and value are imparted to them, when we find them concurring

with all we see in existing states of society to dispel the false ideas of romance or pastoral innocence in which they had been clothed by the sensational philosophés and whining sentimentalists of the last age.

Scarce, however, had we recovered from the surprise occasioned by these various and startling annunciations, when our attention was called to others yet more astounding. To the inevitable eye of a Champollion has Egypt at length yielded up "secrets four thousand years could keep;" and second only to these in import are the labors of Layard and Botta and Rawlinson, who have caught the fainter echoes from the mounds of Nineveh, and Babylon, and the rocks of Persepolis, and placed their revelations by the side of those from the tombs and monuments of Thebes and Memphis.

And this leads us to speak of the renewed impulse given to the spirit of TRAVEL in this age,—of travel not only in all civilized regions, encouraged by the new facilities of locomotion, but in all lands, however remote or barbarous. Verily would it seem that the oft-cited words of the prophet are being literally fulfilled: "Many shall run to and fro, and knowledge shall be increased." Nothing seems to daunt the spirit of adventure, while any portion of earth's surface remains unexplored. What individual energy or courage, or scientific ardor, or missionary zeal, may not effect, the associated wealth of commerce or the power of states will undertake.

Nor is this foreign to our purpose, when we consider the number and superior excellence of the narratives in which the results are embodied. Their name indeed is Legion. And, again we ask, who has not felt himself withdrawn from the witching tale of Fiction itself by the charms of novelty and truth combined in those of the wanderers returned? A Humboldt, who, in early manhood, traversed

the cordilleras and savannas of our New World, and in riper years the wilds of Tartary and Siberia, that he might witness the operations of Nature in her grandest moods, and who brought back so much to illustrate her laws and the course of human history, still survives, the Patriarch of Science. What must be his feelings, when he sees the long file of those who have followed in his footsteps, or have striven to complete what he so worthily begun?

Nor, as now appears, was all here so wild or new as once it seemed. Of the much which was overlooked by the Spaniard in his greed of gold, or which he would fain have destroyed in the zeal of propagating his ruthless superstition, something has been spared for our observation; and in the ruined cities and monuments of Central and Southern America, yea, in the mounds and relics of our own broad Western land, may we note the traces of extinct and peculiar types of civilization, that may well excite our wonder, if our Champollions and Rawlinsons are still to seek.

While we speak, a Livingstone has astonished the world by declaring, — what wakes no surprise in us, — that, in benighted Africa, all is not dark. Her borders are still enveloped in gloom; but, emerging from this into a wide region of twilight, he saw much that gave promise of purer rays, proceeding, it may be, from an ever-burning lamp in her mysterious centre. The day, we think, cannot be very distant, when the interdict shall be removed from this *tabooed* recess; and when the sources of the Nile and the shores of the Niger shall be accessible as those of the Tigris or Euphrates, of Ganges or of Indus.

As might have been anticipated, these wanderings wide and various have been equally various in their effects on the previous state of our general knowledge. Did time permit, we might expatiate on that which is not the least remarkable of these, — the rise and rapid growth of a new science of

manifold bearings and relations. Already has *Ethnology* given a new coloring to the familiar facts of history, and promises in its progress to disturb, on many points, the most settled conclusions of philosophy. It has rebuked the narrowness of bigotry and the recklessness of fanaticism, and modified the hopes and plans of the philanthropist and statesman ; teaching them all anew the great lesson, "*Festina lente*," and toning down their measures to the standard of the sober and the practical. But we must hasten on.

And yet we must pause a moment to consider that other and most striking manifestation of the spirit of pilgrimage, the new enthusiasm — far other than that of the ancient crusaders — for visiting that land, the centre of all lands, —

" Those holy fields,
Over whose acres walked those blessed feet,
Which, eighteen hundred years ago, were nailed
For our advantage on the bitter cross," —

and the theatre of every dispensation of divine truth given for arresting the degeneracy of our race. The time indeed has come, when true worship may rightfully ascend from the sincere heart in every clime : but as the interest associated with the lakes and streams, vales, mountains, and cities, of Palestine, can never pall on the ear, so can their higher significance never fail ; for their names are associated with that Word which is " for ever settled in heaven." Should not, then, a thrill of joy pervade our hearts, when we consider, that, by the aid of pen and pencil and the pictorial art, not Sinai alone, and Petra and Damascus, but Lebanon and Hermon, and the excellency of Carmel, the Plain of Jezreel and the Vale of Sharon, the Sea of Galilee, the flood of Jordan, and " the waters of Siloa that flow softly," and Bethlehem and Nazareth and Samaria, and Jerusalem itself, — when all these, and more, may be as familiar to the con-

ception of the humble sabbath scholar as are the scenes of his native vale?

But it was of the Literature of the Past Century that we professed to speak; and, as yet, you have heard nothing of its Eloquence, Poetry, Drama, its Moral Fiction, its Critical and Miscellaneous Essays, — those finer forms of human thought which spontaneously rise to contemplation on the utterance of the word. They are neither overlooked nor undervalued. We know and prize them all, and are grateful to Him who enabled the few to create and the many to enjoy their beauties. But what could we say, in the fleeting minutes that remain to us, which has not already occurred to yourselves? Some brief mention will still be expected, if only to show, that, for excellence in all save one, and perhaps another, our century has transcended all that went before.

And, first, of that spoken literature which we aptly term Eloquence, — the offspring of minds in which the influences of the contemplative and active life are most singularly blended. The inspiration of the poet has wrought its highest effects in retired stillness, and on souls of highest culture or finest mould; but the spectacle of one who suddenly can summon and marshal his best thoughts, whether the results of previous reflection or suggested by the occasion, and clothe them with the language of reason or of passion as may suit his present purpose, is that which best impresses the multitude with an idea of the primal greatness of man. Of all his marvellous gifts and capabilities, there is certainly none so potent for good or evil, — none for which the possessor is so generally envied. Nor can we forget that this was the means by which the Gospel itself was originally spread among the nations.

Far as we are removed in space, and now beginning to be in time and themes of present or common interest, we are

still electrified by the effusions of fiery old Chatham ; by the giant wars of Fox and Chatham's greater son ; and the elaborate graces of a Sheridan and a Canning, — unaccompanied as they are with the thrilling tones and impressive action which attended their birth : and for grandeur of style, interpenetrated throughout with ripest wisdom, a Burke, among statesmen of high renown, has taken his station above all his peers. And these were but the leaders of a host of followers second only to themselves. Well may Britain rejoice in these her illustrious sons ; and, were all other excellence wanting, here, we should say, were enough to mark the century.

But they were not alone, as our own country can testify ; for, since she became a power among the powers of the earth, she has never been backward in this race of honorable competition. Although the finest models have been open to our study, our oratory, as yet, is rather copious, bold, and free, than finished in form, or draped with care ; yet have we also our magnates, in whom the greatness of the occasion or dignity of the theme has inspired a strength and “a grace beyond the reach of art.” If the younger Pitt, of all the lost trophies of intellect, sighed for “a speech of Bolingbroke,” we, too, may rightfully lament that there is left to us no adequate representation of the torrent-force of Henry, “the forest-born Demosthenes ;” and none whatever of the more equable and Ciceronian flow of his compatriot and friend, Richard Henry Lee. The scanty remains of Otis and Warren are such as to excite a similar regret. But it is grateful to think that some of the winged words that proceeded from Pinkney, and Randolph of Roanoke, have been caught and fixed for our admiration ; and yet more of a Webster and a Clay. It were invidious to mention those of their brethren who yet linger among us, as links in the chain that binds us to the age that has passed away.

And what are our hopes for the future in this regard? The poet, we are told, is born; while the orator is made: and the adage, after some deduction, is not without its truth. Though pre-eminence herein is not to be attained without an original aptitude, a degree of respectability in the rhetorical art is within the reach of greater numbers. When we consider that the minds of men here must be directly approached, and by this means, if society is to be maintained in progress; that this talent operates now through channels old and new, — the pulpit, the platform, the lecture-room, the bar, as well as the hustings, and the halls of legislation, and (for our very recreations have become intellectual) through high converse and discourse of reason in the social circle, — we are led to inquire, From whence shall come the supply of cultivated talent for a demand ever widening here, and that must arise elsewhere, as representative government, with its train of consequents, shall make the circuit of the earth? But when we consider, further, that there is not a college in our land which has not one or more voluntary associations auxiliary to the regular provisions for its acquirement, and that the hidden talent is often kindled in others, without formal instruction, by coming under the spell of some one with whom it is in actual glow, we fear not that oratory will wholly disappear from the future age.

If our examples have been sought among the masters of the art in Britain and America, it is because we can better discriminate in that with which we are most familiar, and not that we ignore the pretensions of "the noble French nation." Long ere this, the efforts of her eloquent Prelates and learned Advocates had placed them beyond dispute; and when, for a brief season, the arcana of empire were called from the cabinets and councils of princes to be submitted to those on whom they were to operate, the orators to expound and enforce them arose with the occasion.

Mirabeau, Brissot, and Vergniaud, on their lofty theatre, were seen from afar, the echoes from their voices being multiplied until they reached these shores; and, although Liberty has there once more fallen asleep,—ere long, we hope, to wake again in happier mode,—the tones of a Guizot, Berryer, and Lamartine, have not yet died on our ears.

For excellence in another branch of the rhetorical art,—one, too, which addresses itself to more general sympathies, as coming directly home to the business and bosoms of men; I mean the eloquence of the bar,—our era is especially to be commended. Feelings which are urgent for expression, but which, under despotic governments, have no other vent, have often found utterance here; and, in our own and kindred nations, there is a time-honored institution,—the trial by jury,—which gives the fullest scope to its powers, and tends to keep its channels ever open. If, from the long line of learned and patriot jurists who have reflected honor on their vocation, and illustrated their age by their splendid and successful oratory,—if among these we should distinguish the names of Curran and Erskine, of Wirt and Pinkney, as favorable representatives of their order, we should but re-echo the general sentiment of their time. But the records of the same profession are enriched with frequent examples of eloquence in another mode,—calm and serene in its spirit, addressed to reason and the high sense of equity; and, if less popular than the other, not therefore the less welcomed or worse appreciated by the discerning. Would we seek for strength of argument adorned by every grace of style, to what quarter may we look with more assurance of success than to the great oracles of the law,—to Mansfield and Stowell, to Marshall and Story, and their brethren, who have expounded its principles from the bench of justice? Hither also may be referred those numerous and able State-

papers in which diplomacy has advocated the claims or vindicated the rights of nations.

And here we are reminded, that, if the labors of the latter have been lightened by the many contributions to political science, in set and elaborate dissertations on its every branch, from the greatest masters of reason, the former are not the less indebted to *rédacteurs* of another class. It was in the year immediately succeeding that which prepared the way for the great changes we are commemorating, that a Blackstone gave forth his "Commentaries on the Laws of England," which, followed as they have been by similar labors there, and those of a Tucker and a Kent with us, have led to a revolution in the study of legal science. If in its leading doctrines this be now a part of liberal education and general acquirement, the which again has led to the most useful reformation in its details; if the British or American advocate, sensible that professional learning should not be his sole accomplishment, is now also a man of catholic spirit and general culture,—at once a citizen of the world and of the republic of letters,—it is that these great teachers and their worthy successors have smoothed the way to that peculiar learning which once monopolized the attention of its votaries, but is now content with its rightful share.

Other sciences have participated in this advantage. Physiology, once a study strictly professional, and rather repulsive to the uninitiated, by a happier mode of treatment is now thrown open to all the curious. Some are, in consequence, beginning to perceive that it is the true basis of both mental and moral philosophy; others to suspect—what is so well known to us—the *deep and manifold significance of the Human Form*; an idea sufficient of itself, when fully embraced, to illuminate a thousand dark places of human speculation.

And need we stop here? Ours is also the AGE OF ENCY-

CLOPEDIAS. *All* sciences have been thrown, as it were, into the alembic of literature, and have come forth simplified and adorned, their principles eliminated and brought into a narrower compass, with a better disposition of parts, and thus rendered both accessible and attractive to all whom they may concern. Their very technicals, that once seemed a mask to repel intruders, are now worn as a graceful badge to distinguish their several professors. And should not this be so? Are they not all parts of one great whole? and does not each stand in relations with that comprehensive philosophy which seeks "*to explain* THE PHENOMENA OF THE UNIVERSE"? But to return.

Phenomena equally strange have appeared in the domain of poetry. One of its ancient adepts has told us, that mediocrity in this art divine is tolerated by neither gods nor men. It now appears that reputed excellence itself is no pledge of continued favor. Who of us has not lamented that a Milton should have expended his stores of choicest learning, and the riches of a boundless imagination, in adorning a theme in itself no doubt worthy of his genius, but which, from its alliance with a false theology, must ultimately subside into oblivion, and perhaps drag down with it the lofty reputation that was perilled on its success? And, if his laurel is doomed to fade, what shall we hope for the sombre wreaths of a Young or a Klopstock, — that other and German Milton? A Pope, once the admired of wits, the scourge of dunces, the idol, in short, of his century, had been placed by its suffrages among the greatest masters of the lyre. None could deny the harmony of his numbers, the severe correctness of his taste, the pith of his moral sentiments, or the sting of his satire. But he did not exhaust its every mode; and his thousand followers, who aped his manner at an humble distance, plied the world with iteration of eternal sameness, until they became wearied with the excellence of

the great original. It was now discovered that the world had been under a strange delusion as to his merits; that he was cold and artificial; that he had reigned all too long; and that, whatever else he might have been, he was "no poet."

And time it was that the sway of the trivial, the superficial, and the affected, should cease; and that there should once more be a return to truth and feeling and nature. This happy change is marked by the appearance of a Gray and Cowper, — names still worthy of our regard, — and of Burns. We pause at the mention of his honored name: but what shall we say? That he seemed born as if to prove "the might that often slumbers in the peasant's brain"? or that he was "one of Nature's noblemen"? No: Nature makes nothing; she herself is ever being made. Rather should we say, that he was born where it pleased Heaven; but that he was kept in a false position by an ungrateful or undiscerning age: and if, in walking through miry ways, his *feet* were soiled, he still bore on his brow the image and superscription of the Most High. But the age, as if conscious of its own degeneracy, and, aspiring to better things, finding also its ideal fully exemplified nowhere around, must again recur to the past and the distant; or, as Carlyle would say, to the buried ages when health and clear insight were common, and when men had *not* discovered that the great use of speech was to conceal the thoughts: a tendency this, which, however hopeful in its inception, proceeded, as we now see, too fast and too far, and exposed the expectants to the impositions of the fraudulent. How shall we account for the successful forgeries of a McPherson, — which, for a time, deceived all Europe and America, including the prime spirits of the earth, — or the more venial offences of Chatterton, "the marvellous boy," if we may not believe that they had really waked a responsive chord in the human heart, that had long, too long, remained untouched?

But the search must be continued, if credulity had been abused ; and, as "one touch of nature makes the whole world kin," the ancient ballads of England and Spain, the songs of Ireland, the minstrelsy of Scotland and France, the lays of Troubadours, of Minnesingers, and Mastersingers, the rhapsodies of Bards and Scalds, were recalled from their long exile, rehabilitated, and presented anew as guides to the fountains of health from which their own vigor and vitality were derived.

The men of the Lake School also professed to seek the purest sources of poetry in the elemental principles of human nature, — to be found, as they alleged, in all classes, whether high or low, but most frequently among the unsophisticated. They have not always discriminated between the simple and the vulgar ; but, for the moral tone of their verse, they stand unproved. It must be owned, also, that they have dug deeper, and seen farther, than the rest ; but, whenever they would rise higher, the clouds have intercepted their view. The national epics of Scott, too, have revived our sympathies with all that was ennobling in feudalism and chivalry, and which we were in danger of forgetting in a hard and selfish age. Nor should we forget the passion for Orientalism, revived by Sir William Jones, continued by Southey, and which culminated in Byron and Moore.

The Byron-mania, which once raged so wild and wide, and gave so false a bias to youthful genius, seems now to have sunk to rest. The day is past when Titanic powers shall be thought to atone for Titanic rebellion and abuse. Yet even for him, the gifted, the erring, the unhappy, have we the mantle of charity. What *could* such a spirit find in his age to satisfy its infinite cravings ? And should we wonder that it gave vent to its accumulated bitterness in unwonted ways ? When we accompany the sombre Harold in his wanderings, and see him "now in glimmer, now in

gloom," — here meditating among the ancient seats of empire, and again amid the wild and sublimest works of nature, — and list his tones as the thoughts are heaved from the depths of his lacerated heart, and see him at last fling him down to die on the bosom of his beloved Greece, — of Greece once more to be resuscitated, as he fondly hoped, — we also indulge the hope, that he had now become "a sadder and a wiser man," and that his better tendencies may be developed in that world where all shall be made plain.

And what shall we say of a Shelley, that type of a class, if less numerous, yet more worthy of our sympathetic regard; that delicate yet brave spirit, so enigmatical to others, so readily understood by us; so noble in his aspirations, so disastrous in his failure? Behold him in his inflexible adherence to principle and ardent love of truth, and he seems an angel in disguise. Mark him again, wandering without a guide, and in devious ways leading down to darkness and DENIAL, and we might fancy him the sport of fiends. Surely the day is *passing* away from these ends of the earth, when such an one, bent on reading the riddle of the world, shall cry aloud in his agony of spirit, and none be found to help him.

Willingly would we speak of Béranger, of Victor Hugo, of Lamartine, and other votaries of the Muse, in France; of Goethe and Schiller, the crowned heads of the thronged Parnassus of Germany. Nor have we forgotten that the soils of Spain and Italy, once thought to be exhausted, have shown some recent signs of reviving fertility. But we hasten on to other themes.

Just now, throughout Europe, the Muses appear to have taken a respite; and the tide of poetry is at an ebb. Of the numerous rills that have appeared in our own country, some are sparkling and pure; and other fountains, annually opened, are adding to the breadth and depth of the stream:

and now a portion of the soil, once wholly devoted to rearing substantial or necessary food, may be surrendered to these more delicate fruits and flowers. It is at least a cheering sign, that the "Literature of Despair" has had its day, and that all the later efforts of the Muse show a more chastened, cheerful, and hopeful spirit; an abated fondness for extravaganza, and a growing belief that the surest pledge of success is a reliance on the dignity and simplicity of truth. A new and far higher mission awaits the Poet of the Future. The time must come—if it be not near at hand—when the great idea which has ever been the true source of his inspiration, though not always seen by himself, shall be his most necessary conviction: and when "all nature shall be recognized as a grand theatre illustrative of the kingdom and glory of the Lord," and he shall feel that to him is given "the vision and the faculty divine" to interpret it to the multitude, then, too, may the poet hope to ascend the very highest heaven of invention, without being lost sight of by the dwellers on the rocks and in the vales.

We have already intimated that there is one department of literature in which we must abate the claims of our age. The causes of the deterioration of the drama, and of its temporary decline in popularity, are obvious. A Shakspeare, in his own high and chosen walk of Tragedy, is still without a rival; being at length enthroned by general consent as the foremost man of all this world of mind: and all other aspirants are awed or oppressed by a sense of his superiority. It was natural at first to inquire, whether this star of portentous magnitude walked alone in his brightness through that sky; and accordingly we find here also a manifestation of that spirit, which we have had so frequent occasion to notice, in the exhumation of the drama of the Elizabethan age; and the search, we know, has been rewarded by the rediscovery of numerous lesser lights, not unworthy of his

fellowship, if they must follow in his train. Many have since essayed to climb this difficult steep. We see several at various heights. But, of those who have approached the nearest to the seat of his dominion, Goethe and Schiller, Alfieri and Talfourd, may seem to have caught most of his spirit: yet is the distance which separates them too great to be measured.

Not so, however, with the lighter graces of Comedy. Of the many who have figured in this arena, a Sheridan is *facile princeps*,—confessedly the chief. In his pages, sparkling all over with gems, we see at once that they could have been thus polished only by infinite labor and rejection. But we lose sight of the author in our admiration of the wit that fades not by repetition; of that instinctive perception which no shade of character, however delicate, and no foible of modern society, can escape. These, too, when read in the private or social circle, have yielded unreproved pleasure to thousands who never witnessed their personation on the stage.

And why is this? Alas for the offences and perversions of an earlier age, when so gross were the outrages on propriety of some of the highest masters of the art, that the moralist, despairing of the theatre, was led to condemn the drama *en masse*, and the precincts of the former were avoided by whoever would not be found “sitting in the seat of the scornful”!

And, again we ask, is it to be ever thus? When calmly considered, there is nothing in its own nature which should prevent the stage from becoming—what it was intended to be—the mirror of the times and the scourge of ill manners; nay, a school of refinement and virtue itself: and this may be one of the reforms reserved for the coming age.

From late indications, it would seem that this difficult task has been already begun. It may, however, be the longer post-

poned, from the recent extraordinary development of another and a kindred department of literature, which has won the attention of that large class of readers that would otherwise have resorted to the drama for recreation. You will readily understand me as referring to the popularity and widespread influence of Moral Fiction.

The novel, I need not say, in its present most approved forms, includes all that the drama offers to the mere reader, and something more which elevates it to the dignity of an epic in prose. With the interesting plot, variety of character, and discursive dialogue, of the former, are united a more minute portraiture of that character, more frequent occasions for its display, and in a greater variety of action, without excluding descriptions of scenery and appropriate reflection; and all rendered the more attractive by an artistic construction of the entire narrative. The rarest and highest talent has accordingly been employed in its production; and some of these attributes have given to this species of writing an importance that has enabled it to invade other provinces of greater pretension. To the fastidious votaries of fashion, who could not be otherwise approached; to the young, the idle, and the busy, — it has been made the vehicle of varied and timely instruction. It has even been employed to propagate particular opinions on matters of philosophy, politics, morals, and religion. There is, however, a fatal facility in this kind of composition; and when used for purposes so multifarious by persons of every grade of ability and preparation, who hasten to meet this new bias of the public taste with a shower of leaves "thick as those in Valombrosa," there is need of discrimination in our choice. Where one is good, a score may be worthless, or positively hurtful; and others again, having answered their end, will pass away with the last monthly periodical. But after every abatement, and excluding the horrors and license of the French

and German schools, it is still possible to cull from the mass sufficient of itself to form a copious literature, redolent of genius, unimpeached as to its direct moral tendency, and not without its positive value to those for whom it is provided.

Of such a collection, those which have a basis of fact would no doubt constitute the larger and better part. The idea of the historical novel is not new: it is as old as Oriental and Greek romance, and has re-appeared at intervals along the tract of modern history, and in many lands. But in the hands of Scott and Bulwer, and their train of imitators in Europe; and of Cooper, Kennedy, and Simms, in the United States,—it has become a thing of power no longer to be ignored.

The dangers to the young of converting that into regular food which should be only a condiment, and of exaggerated hopes and fears induced by pictures unlike those of real life, are obvious enough, and have been often indicated by sage and moralist. But, while concurring with these in their warnings, we must declare our belief, that the taste for such forbidden fruit is not wholly the result of caprice or vitiated appetite. The rage for fiction betokens a real want that will be supplied,—a craving for something other and better than can be found in our “standard literature,” so called. That it has often excited a taste for graver historical inquiries in the mass of readers, and aided their conception of particular characters and epochs, by embodying those lighter traits which escape the pen of the regular historian, is sufficiently known. And if the historical novelist plays the “*laudator temporis acti*,” others, in the presentation of possible characters and states of society and general sentiment, give the idea and hope of an improved aspect of the future. However also we may lament the excessive indulgence, a collateral benefit has been the undermining a gloomy and

erroneous system of theology in the minds of many who would probably have resisted a more regular assault. Nor can it be denied, that, in its better specimens, the fairer part of creation has been most fully and happily portrayed, often by their own hands; that these have excited noble aspirations in the minds of ingenuous youth; elevated their ideas of woman, and of the relations that should exist between the sexes; and given, to both, models of conduct and a knowledge of the world, which they could never have derived from their own observation or experience.

We have spoken freely of the literature of this and other ages, — of their intrinsic and comparative merits. This implies a general power and right of judging, — a right which, though long in abeyance or tacitly exercised, was never wholly surrendered. Nor should this be regarded as presumptuous, when we consider that the powers of judging and of producing are as different as those of taste and original genius. This prerogative was less exacting of yore than of late, requiring in general but little more than a conformity to the ordinary laws of grammar and logic and rhetoric, which, if founded in reason, were often empirical to those who used them. Time was, indeed, when the writer who had aught to impart to the public took for his form some model of approved excellence in its kind, and adapted it, with more or less of modification, to his matter and the purpose in hand; and the reader, in turn, was pleased or otherwise, "he knew not how, and cared not why." But the privilege is once more resumed, never again, we hope, to be laid aside; and ours, among its other peculiarities, may be characterized as a critical age. And, if "now it be lawful to enter rationally into the mysteries of faith," what other subject may be held as too sacred for investigation? Accordingly, at no preceding era has the field of criticism been cultivated with so much diligence or success. Minds

numerous, acute, and of the largest culture, have been here engaged; and their joint and continued efforts bid fair to raise it to the dignity of a special science; æsthetics being the happily chosen title of that branch which is employed in appreciating the fine arts. Their mode of judging is now less external than formerly. They enter more into the spirit of the subject, and thence would determine both of the matter and form of all speculation. The rules thus deduced have been happily applied to works of established reputation as well as to those of recent product, and the praise or censure accorded to them rationally justified to the general mind. A new and higher significance has been discovered in the pages of Homer and Virgil, of Dante and Spenser, and, above all, of Shakspeare, whose intelligent and delighted readers are now numbered by hundreds, where formerly there was one.

It has been at length perceived, that certain of the most admired works of Antiquity and of the Middle Age were written, as it were, in parables; and, while their strange tales have been held as devoutly and literally true by the masses, to the armed eye they veiled another meaning of higher import. When thus interpreted, it may appear that poets and fabulists and philosophers, who could not then speak more plainly, had lessons of wisdom for those who "had ears to hear;" ay, and that there were reformers before Luther, whose counsels, had they been heeded, would have gradually induced on the face of society an aspect better and more enduring than that it now presents.

Of the leaders in this new and profounder school of criticism, we may mention Lessing, the Schlegels, and the Ulrici, in Germany; Coleridge, Wordsworth, Landor, and Carlyle, in England; De Staël and Villemain, in France; and Sismondi and Rossetti, in Switzerland and Italy. These are the men who have given the tone, which, after many attempts to

drown their voices, has been caught up and prolonged by successive and responding choirs, until it has pervaded the realms of civilization. Their expositions, for the most part, and in conformity with ancient method, were given in separate volumes or essays, and over their own names; but another mode, as we all know, has now obtained, and is almost exclusively in the ascendant.

Of this we may say, as of the historical romance, that the idea of the Critical Review, sustained by anonymous contributors, and issued at regular intervals greater or less, is not wholly new. It had been employed before, under restriction, for literary and scientific purposes; but, within the century, its sphere and jurisdiction have both been successively enlarged, until all subjects, sacred and secular, are brought within its scope. It most delights to judge the current issues of the press; but, whenever so pleases it, it becomes retrospective also. Miscellaneous disquisitions, fugitive pieces, the occasional efforts of the Muse, and lighter species of fiction, that once came to us in separate pamphlets or diminutive tomes, are now first presented in the pages of a periodical.

Thus much was perhaps in the regular order of events, wherever the press has been free, from the spread of education, and the consequent increase of books and readers. But other causes have conspired to strengthen this bias, and give it increased significancy. In an age of unsettled principles, of transition, of progress, when men are dissatisfied with the old and tentative of the new, what more natural than the requirement of regular organs through which those changes shall be noted as they arise, each striking event be made the subject of comment, and the merits of men and measures, as well as of books, freely canvassed? On the men of action in our time new duties and responsibilities have devolved. Absorbed as they are, for the most part, in the various

business of life, yet desiring to know something of what is passing in the world around them; often called to form an opinion on each great question of the day, and not unfrequently to act on their conclusions, — to them the periodical is a moral necessity. And it were hardly too much to say, that the magazine and the broad sheet have become the books of the million; and we are happy in the belief, that, as these channels of public instruction have been multiplied and widened and deepened, the waters they convey — though not wholly such as we could wish, and hope yet to see — are becoming purer, and better fitted to strengthen and to heal.

We speak not thus of our fleeting newspapers, which, all ephemeral as they are, are not without their use, as registers of events, and of their immediate impressions on the public. We may long have to lament their subserviency to party or temporary ends, and their unscrupulous appeals to popular prejudice or passion; yet do their columns often contain the maturest thoughts of the most cultivated intellects, a portion of which may thence pass into the general mind. Nor can we withhold our admiration from that readiness of talent or availability of resource, which incessantly pours forth its pungent paragraphs on whatever topic, and which, in its marvellous facility, makes the nearest approach to the power of extemporaneous eloquence, to which we have already adverted. Our reference is rather to the more dignified Quarterlies or Monthlies, which aspire to move the minds that move the masses. While these continue to be, as of yore, a field for the exercise of genius in its novitiate, men the ablest and most accomplished have not disdained to seek the same arena, there to display some of their most brilliant feats of intellectual strength or skill. If we scan the catalogue of contributors, we find among them practised statesmen, historians, poets, philosophers, adepts in every science. If we look again, we are reminded

that our best critics have themselves been successful authors, and thereby acquired an additional right to a seat on the tribunal. Need I mention, in proof, the names of Sydney Smith, Jeffrey, Brougham, Mackintosh, Macaulay ; of Southey, Scott, Milman, Carlyle ; of Wilson, Lockhart, Maginn, De Quincey, and Alison, — in Britain ; and of Everett, Sparks, Prescott ; of Walsh, Legaré, and Simms, — in our own country ? And the same is equally true of France and Germany. These and their associates are the men who, in every emergency, and on every great question which has occupied the public mind, have furnished the materials of thought or argument, and stimulated to its exercise ; and their scattered effusions in this kind, when gathered into separate volumes, have delighted fresh generations of readers, and formed not the least enduring portion of the monuments to their fame.

They do not all, indeed, speak the same language. The pioneer in this field, which at the beginning of our century broke out in Scotland with such formidable force, was early charged with abusing its strength, and swerving from the strict line of judicial rectitude. Its leaning to liberalism in government was also distasteful to conservatives, who soon set up rivals there and in the sister kingdom. Their common injustice to America, and their excessive nationality, compelled a resort to similar weapons here and in Continental Europe ; and the example has spread, until each great party and sect, here as there, has now its organ of greater or less pretension, for the exposition and defence of its system, and under the conduct of the best talent at their respective command. This seeming Babel is attended by at least one advantage. From the collision of intellect, sparks of truth are often elicited ; or from the independent investigation of candid minds holding different views may be gathered the materials of correct opinion, as in the case

Of an impartial jury and contending advocates. In this sense, the periodical literature of our time may be regarded as the precursor and guide, and, certainly the exponent, of public opinion. It has been said by one to whom but few provinces of the great orb of human learning were wholly unknown, and who was not given to hasty or inconsiderate speech, that in the great leading reviews of the age, and apart from the higher criticism they display, may be seen embodied more wisdom and wit, more abstruse learning and science popularized, more well-timed and condensed information on a greater variety of subjects, more able and dignified argument, and more fine writing, than could be found elsewhere in equal compass since the revival of learning; and who of us shall gainsay his judgment?

Hurried as has been our survey, there is yet another province of literature — the epistolary — over which we must pause, if but for a moment. Familiar as is its form, and of well-nigh universal use in practical life, the mechanism of mere correctness is now demanded for its most ordinary purposes, and, by habit, becomes natural. While it thus offers the readiest mode of forming a happy style, and of generating a taste for the beauties of letters in general, it thence becomes the truest basis from whence to rise into the higher spheres of thought. So flexible is its character as to render it susceptible of the excellences of all others. We all know, that, for conveying the sentiments of purest affection in all their variety, it is second to poetry alone; but it is also no unfit vehicle of logic or rhetoric, of wisdom or of wit; and, in the hands of the more gifted of the gentler sex, it has proved the truest mirror of life and manners. Being thus adapted to the purposes of the idle and the busy, the grave and the gay, it is employed alike by the student in his quiet cell, or him who mingles in the social circle or throng of the world; by the traveller or sojourner in distant

lands; by the soldier, the statesman, the diplomatist. Our increased facilities of intercourse invite to this luxury; and governments seem now willing that it shall be more cheaply indulged than of yore.

The observer of nature, of manners, or events, who has thus noted their changes, may address his narrative, with the reflections to which they give rise, to the friend from whom he is separated in space, to the society of which he forms a part, to a government, or a nation; and, if the record is preserved, he may thus become the unconscious or willing purveyor to the future biographer or historian or speculative philosopher. Facility and grace in this species of writing, once an accomplishment somewhat rare, is now general; and the instances of successful effort are so numerous as to excite no surprise. Nor will we weary your patience by an attempt at enumeration, or to discriminate the various shades of excellence in those who are pre-eminent.

And now we ask, after this rapid review of the literature of a century, and that of the most varied activity known to history, Have we not made good the position assumed in the beginning? Straitened as we have been in time, severely limited in the selection of particulars of proof, have we not shown that something has been effected, if much remains to be done? And this has been attained against the most determined antagonism and strenuous protest of those in possession of the field. The ancient system of error was, moreover, intrenched in fortresses many and strong; in the patronage of governments; the favor of the rich, the noble, and the great; and, above all, in the habitudes of the people. And, against this seeming impregnable array, how small and insignificant the force that could immediately be brought! But new armies have been raised and disciplined; and, with new weapons, its several divisions have

advanced to the assault. Fortress after fortress has fallen, and breaches been made in all the rest. Of many, the garrisons themselves have become disaffected, or remain only as mercenaries.

Most true it is, that, of the assailants, but few, if any, were avowedly or consciously laboring for that which we see must ultimately crown their efforts and ours. But they are not the less instruments of Him who sees the end from the beginning, and along the entire course of events. On a survey of the results, let us ask ourselves, Which of them could well be spared? or, if still wanting, would remain unattempted? Are they not all parts of a great and necessary preparatory work?

We say not that our modern literature is like to be permanent, as we claim for it only a comparative merit and approximative excellence. But should it be superseded by something better in its several kinds, and if all should prove but stepping-stones to the fair temple that is yet to be built, it will have been not the less useful. The diagrams of the ancient geometrician, drawn on the sandy beach, although effaced by the returning tide, sufficed for the instruction of his listening disciples. The ruins of a building that once afforded both shelter and defence may help to furnish a foundation for a more stately structure. The very bodies of a forlorn hope, falling in the effort to storm a stronghold, have often been the bridge over which their comrades would enter the breach which the others had made.

And what if our names should be forgotten? "One generation passeth away, and another generation cometh; but the earth abideth for ever." The men of *anno Domini* three or five or ten thousand may be grateful for the general result, which, they will know, could not have been compassed without means, and the joint and successive co-operation of a multitude of laborers. But each coming age

will be fully occupied in meeting its own requirements, without a minute survey of even the more conspicuous actors in all that preceded. If we of this generation can but seize the flying torch of knowledge, and, after it shall have lighted our path, pass it on to other and younger hands; if we can but so fill with usefulness our little space while here, as that we may be both useful and happy in a higher sphere,—what need we care for the pettiness of earthly fame?

And what may not another century bring forth? If the new light, which has been shining this hundred years on the minds of men all unconscious of its source, and knowing not whither they are tending, has guided them thus far, if not always in safety, yet buoyant with hope, what may we not expect when the remaining clouds shall be successively dispersed, and it shall pour its radiance as with a flood? If the company of those who have met to commemorate this great event be now but small, at its close they may come thronging to a thousand temples on the like grateful errand. And methinks I hear them now in the dim distance,—the tramp of willing feet, in haste to join their gratulations for the past, and from union drawing strength to urge on the holy cause.

And is this the hope of fools? We think we have not so misread the signs of the times. Wells of St. Winifred, and others old and new, whose virtues have been so long or so highly extolled, will no longer quench the public thirst; and the fruits that grow on their borders, if fair to the eye, turn to ashes on the lips of famished nations. The world is weary and distrustful of its old guides, and is ever inquiring, "Who will show us any good?" While the inducements to abandon cherished error, and motives to the pursuit of truth, are multiplied and strengthened, obstacles are becoming less formidable, or are encountered with a firmer breast.

Those who once clung to well-known shores are launching out into the great deep, braving its perils; and the spicy gales with which at length they are greeted would indicate their approach to some more fortunate land.

What mean these fragments of truth, once so rare, now scattered over the whole surface of our current literature; welcomed also by those who know not the source from whence derived? The ill-concealed *spiritualism* of a Shakespeare, a Johnson, or a Scott, no longer needs an apology. Men are beginning to understand somewhat of the obstinate assertion of old Socrates, that his prudence was the suggestion of his familiar genius; and a fresh significance is found in the Golden Verse of Pythagoras,—“O Jupiter, Father of men! either deliver us from the evils that oppress us, *or discover to us all what demon we use.*” That great name also, once so determinedly ignored, or heard only with ominous reticence by the arbiters of opinion or taste, can no longer be spelled away; and soon will it be discovered, that not to know him will argue themselves unknown. These strange, mysterious phenomena, rising all around us, that smite our guides with astonishment, and come to us in shapes so questionable, and often so repulsive, demand a solution; AND HE ONLY HAS FURNISHED THE KEY. If the leaders of this trembling host shall find that verily there are more things in heaven and earth than are dreamt of in their shallow philosophy, let them also beware lest they be cashiered by the rank and file, and their batons placed in other hands.

And how does our general theme rise in importance, when we consider that the glorious system of which he was the herald must for a time be propagated by the press! Despite its frequent perversion and sad degradation, to many it is still apparent that literature should be regarded not simply as a mercenary trade, or as a ministry to personal

vanity or reputation, but as a high and honorable, nay, a holy calling,—in the nature of a priesthood. And to what other service can the strength of the gifted be more appropriately consecrated? Nor let it be supposed that for such there is not enough to do. Truth, in its purity, lies in a narrow compass; but, coming as it does to the general mind, disguised and adulterated in infinite modes and varying measure, to distinguish, to illustrate, to defend, may require labors as incessant as various. Precepts few and simple may lead to virtue; and although, as the Eastern sage assures us, “no man was ever lost in a straight road,” yet, while this continues the scene of human probation, the numberless by-ways that lure to ruin should be pointed out to the unwary.

But if the task before us be great, and protracted through the coming ages, encouragements are not wanting to those who would devote them to its accomplishment. The pen, in hands that know how to wield it, is already stronger than the sword; and the number of those who feel its power is ever on the increase. Think of the wide diffusion of the English, French, and German tongues, and of the rapid interchange of thought between the nations that use them! The Sacred Word has also been translated into other dialects spoken by more than half the human race. The doctrine which alone can render it intelligible must now be placed by its side. And if, as we fondly hope, there be much in that doctrine specially adapted to the Oriental mind and habits of thought, we have at length a lever by which the Eastern man may be raised from the moral abyss in which he has been so long immersed.

Far be it from us in any case to commend the use of those arts of persuasion which might steal the hearts of the people in advance of their convictions: but how forcible are right words! and who can anticipate the effect of a just thought

well expressed, when we know that one such, timely presented, has often sunk deep into and shaped the conclusion of a thousand minds, that would have been unapproachable by a serious and formal argument? A single ballad, we are told, chiming in with the exhortations of the better part of the nation, gave potent aid in displacing a dynasty of English kings, and thereby disconcerted one of the most dangerous conspiracies of modern times. Let not the lesson be lost on those whose duty it will be to watch the signs of the coming time, when the systems which are now crumbling shall be dissolved in the strong menstruum of public opinion, and when the slenderest thread, inserted here and there, may determine the new and beautiful formations ready to start into life.

One word, ere we close, to that portion of "Young America" which may hereafter be found in our ranks. Whether yours be the happy lot to have been reared in the light of truth, or to have found it after adventurous wandering, think not, in either case, that you will be permitted to enjoy it unmolested, or to hold it as a possession, until you shall be found worthy. To each one in his measure is submitted the choice of Hercules. Should you voluntarily embrace the life of toil and conflict, and that not for yourselves alone, great will be the reward of perseverance. And how shall you acquit yourselves to the Judge or to your own consciences, if you shrink in the day of battle? Here — thanks to the toils of those who have gone before — are we free to inquire, to think, to speak, so long as we respect a like freedom in others, — a privilege viewed with hatred and alarm by spiritual tyrants, which some among ourselves would fain limit or suppress, and of which multitudes make their boast, with whom it is so very precious as never to be put to its highest use. Let it not be so with you. Liberty

itself is but a mean to a higher end ; and may be withdrawn by Him who gave it, if never called into legitimate exercise.

To us, then, it is clear, that the Future will require a literature of its own, as the attendant, ornament, and defence of sacred truth. Should you feel within yourselves the divine fire empowering and urging you to assist in its creation, be not, I pray you, disobedient to the call, when so many outward circumstances conspire to favor the efforts of genius. Look over this broad land ; survey its scenery in all the beauty, grandeur, and variety of its outline ; and say if here were not a fitting home for the Muses. Our history also, since we became a nation, has been marked by changes frequent and significant, — by progress which should render less abrupt the transition to that greater change that must ultimately pass o'er all the earth. Magnificent and impressive as are our native forests, a better type of our country, in its moral aspect, is some wide and fertile PRAIRIE of the West. Here is presented a field less encumbered than others with traditions, which have shot their poisonous roots deep into the soil, and are ever renewing the growth of evil and error. Traditions and associations we have ; but rather may they be likened to tendrils attaching themselves to the fresher growth, that, since our earliest entrance, has been replenishing the void. Thus, while we have a history, and in some measure a character, of our own, and while it is our duty and pleasure to contemplate the entire Past as displaying the causes which have prepared the Present, with yet greater pleasure do we anticipate the Future, that brings the fulfilled prophecy of the Mantuan Bard, — “ *Magnus ab integro seculorum nascitur ordo.* ”

To hasten that day is the great task in which you may be called to participate ; and such are some of the peculiar

incentives to effort in American genius. For the rest, the works of our great human teacher, as they contain the principles on which may be erected a character clear, upright, and manly,—one that should merit success in whatever honorable vocation,—so do they present a standard by which all intellectual and moral truth may be tested. Is an exemplar also wanting by which to form the manner? What need to look farther than to him, who, for serene dignity and clearness, for simple grandeur and solid strength, is distinguished among the sons of wisdom?

Efforts to intercept the light of which he was the medium will doubtless be continued by the hostile. The very progress, of which the evidences lie all around, will be denied or depreciated, or ascribed to other than the real causes. Arts old and new will be plied for diverting the inquiry which threatens their dominion. From the success with which these have been attended thus far, they may have flattered themselves that their reign shall be perpetuated; but, in an hour that they know not of, the fiat may go forth, and their short-lived triumph be brought to an end.

“Fond, impious man! think’st thou yon sanguine cloud,
Raised by thy breath, has quenched the orb of day?
To-morrow he repairs the golden flood,
And warms the nations with redoubled ray.”

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